

REPRINT OF BENJAMIN FRANKLIN'S EDITION OF 1745.

THE
DIRECTORIES FOR WORSHIP
AND
FORM OF CHURCH GOVERNMENT
IN 1792
CHURCH OF SCOTLAND.

FOR ROBERT LEWIS KENNEDY: 1960.

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THE
D I R E C T O R Y

F O R T H E

P u b l i c k W o r s h i p o f G O D ,

A g r e e d u p o n b y t h e

A s s e m b l y o f D I V I N E S

A T

W E S T M I N S T E R ,

W i t h t h e A s s i s t a n c e o f

C O M M I S S I O N E R S

F R O M T H E

C h u r c h o f S C O T L A N D ,

A S

A P a r t o f t h e C o v e n a n t e d U n i f o r m i t y i n R e l i -
g i o n b e t w i x t t h e C h u r c h e s o f C H R I S T i n t h e
K i n g d o m s o f *Scotland, England and Ireland.*

W I T H

A n A c t o f t h e G e n e r a l A s s e m b l y , a n d A c t o f P a r l i a -
m e n t , b o t h i n *Anno* 1645, A p p r o v i n g a n d E s t a b l i s h -
i n g t h e s a i d D I R E C T O R Y .

1 C o r . x i v . 48. *Let all Things be done decently, and in Order.*
V e r . 26. ----*Let all Things be done to Edifying.*

P H I L A D E L P H I A :

P r i n t e d b y B . F R A N K L I N , M , D C C , X L V .

REPRINTED FOR
ROBERT LENOX KENNEDY,
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Charles I. Parl. 3. Sess. 5.

An Act of the Parliament of the Kingdom of Scotland, Approving and Establishing the Directory for Publick Worship.

At EDINBURGH, February 6. 1645.

THE Estates of Parliament now convened, in the second Session of this first Triennial Parliament, by virtue of the last Act of the last Parliament, holden by his Majesty, and the three Estates, in *Anno 1641*: After Publick Reading, and serious Consideration of the Act underwritten of the general Assembly, approving the following Directory for the publick Worship of God in the Three Kingdoms, lately united by the *Solemn League and Covenant*, together with the Ordinance of the Parliament of *England* establishing the said Directory, and the Directory itself; do heartily and chearfully agree to the said Directory, according to the Act of the General Assembly approving the same. Which Act, together with the Directory itself, the Estates of Parliament do, without a contrary Voice, ratify and approve in all the Heads and Articles thereof; and do interpone and add the Authority of Parliament to the said Act of the General Assembly. And do ordain the same to have the Strength and Force of a Law and Act of Parliament, and Execution to pass thereupon, for observing the said Directory, according to the said Act of the General Assembly in all Points.

Alex. Gibson, Cler. Registri.

Assembly at EDINBURGH, February 3. 1645. Sess. 10.

Act of the General Assembly of the Kirk of Scotland, for the Establishing and putting in Execution of the Directory for the publick Worship of God.

WHEREAS an happy Unity, and Uniformity in Religion amongst the Kirks of Christ, in these Three Kingdoms, united under one Sovereign, hath been long and earnestly wished for, by the Godly and Well-affected amongst us, was propounded as a main Article of the large Treaty, without which Band and Bulwark, no safe, well grounded and lasting Peace, could be expected; and afterward, with greater Strength and Maturity, revived in the *Solemn League and Covenant* of the Three Kingdoms; whereby they stand straitly obliged to endeavour the nearest Uniformity in one Form of Church-Government, *Directory of Worship*, *Confession of Faith*; and *Form of Catechising*: Which hath also before, and since our Entering into that Covenant, been the Matter of many Supplications and Remonstrances, and sending Commissioners to the King's Majesty, of Declarations to the Honourable Houses of the
Parliament

Parliament of *England*, and of Letters to the Reverend Assembly of Divines, and others of the Ministry of the Kirk of *England*; being also the End of our sending Commissioners, as was desired, from this Kirk, with Commission to treat of Uniformity in the four Particulars aforementioned, with such Committees as should be appointed by both Houses of the Parliament of *England*, and by the Assembly of Divines sitting at *Westminster*: And beside all this, it being in Point of Conscience, the chief Motive and End of our adventuring upon manifold and great Hazards, for quenching the devouring Flame of the present unnatural and bloody War in *England*, though to the Weakening of this Kingdom within itself, and the advantage of the Enemy which hath invaded it, accounting nothing too dear to us, so that this our Joy be fulfilled. And now this great Work being so far advanced, that a *Directory* for the publick Worship of God in all the Three Kingdoms, being agreed upon by the Honourable Houses of the Parliament of *England*, after Consultation with the Divines of both Kingdoms there assembled, and sent to us for our Approbation, that being also agreed upon by this Kirk, and Kingdom of *Scotland*, it may be in the Name of both Kingdoms presented to the King, for his Royal Consent and Ratification: The General Assembly having most seriously considered, revised, and examined the *Directory* afore-mentioned, after several publick Readings of it, after much Deliberation, both publickly, and in private Committees, after full Liberty given to all to object against it, and earnest Invitations of all who have any Scruples about it, to make known the same that they might be satisfied: Doth unanimously, and without a contrary Voice, agree to, and approve the following *Directory*, and all the Heads thereof, together with the *Preface* set before it: And doth Require, Decern, and Ordain, That according to the plain Tenor and Meaning thereof, and the Intent of the *Preface*, it be carefully and uniformly observed and practised by all the Ministers and others within this Kingdom, whom it doth concern; which Practice shall be begun, upon Intimation given to the several Presbyteries, from the Commissioners of this General Assembly, who shall also take special Care for the timeous Printing of this *Directory*, that a printed Copy of it be provided and kept for the Use of every Kirk in this Kingdom; Also, that each Presbytery have a printed Copy thereof for their Use, and take special Notice of the Observation or Neglect thereof, in every Congregation within their Bounds, and make known the same to the Provincial or General Assembly, as there shall be Cause. Provided always, that the Clause in the *Directory*, of the Administration of the LORD'S Supper, which mentioneth the Communicants sitting about the Table, or at it, be not interpreted, as if, in the Judgment of this Kirk, it were indifferent, and free for any of the Communicants, not to come to, and receive at the Table; or as if we did approve the Distributing of the Elements by the Minister to each Communicant, and not by the Communicants among themselves. It is also provided, That this shall be no Prejudice to the Order and Practice of this Kirk, and such Particulars as are appointed by the Books of Discipline, and Acts of General Assemblies, and are not otherwise ordered and appointed in the *Directory*.

Finally, The Assembly doth, with much Joy and Thankfulness, acknowledge the rich Blessing and invaluable Mercy of God, in bringing

the so much wished-for Uniformity in Religion to such a happy Period, that these Kingdoms, once at so great a Distance in the Form of Worship, are now by the Blessing of God brought to a nearer Uniformity than any other Reformed Kirks; which is unto us the Return of our Prayers, and a Lightning of our Eyes, and Reviving of our Hearts, in the Midst of our many Sorrows and Sufferings; a taking away, in a great Measure, the Reproach of the People of God, to the stopping of the Mouths of malignant and disaffected Persons; and an opening unto us a Door of Hope, that God hath yet Thoughts of Peace towards us, and not of Evil, to give us an expected End: In the Expectation and Confidence whereof, we do rejoice, beseeching the Lord to preserve these Kingdoms from Heresies, Schisms, Offences, Profaneness, and whatsoever is contrary to sound Doctrine, and the Power of Godliness; and to continue with us, and the Generations following, these his pure and purged Ordinances, together with an Increase of the Power and Life thereof, to the Glory of his great Name, the Enlargement of the Kingdom of his Son, the Corroboration of Peace and Love between the Kingdoms, the Unity and Comfort of all his People, and our Edifying one another in Love.

T H E
C O N T E N T S .

- T H E Preface.*
Of the Assembling of the Congregation.
Of publick Reading of the Holy Scripture.
Of publick Prayer before the Sermon.
Of Preaching of the Word.
Of Prayer after Sermon.
Of the Sacrament of Baptism.
Of the Sacrament of the Lord's Supper.
Of the Sanctification of the Lord's Day.
Of the Solemnization of Marriage.
Of the Visitation of the Sick.
Of Burial of the Dead.
Of publick solemn Fasting.
Of the Observation of Days of publick Thanksgiving.
Of Singing of Psalms.
An Appendix touching Days and Places of publick Worship.

T H E

T H E

D I R E C T O R Y

F O R T H E

P U B L I C K W O R S H I P o f G O D,

Agreed upon by the Assembly of Divines at *Westminster*; examined and approved, *Anno* 1645, by the GENERAL ASSEMBLY of the CHURCH of *SCOTLAND*; and ratified by Act of Parliament the same Year.

The P R E F A C E.

IN the Beginning of the Blessed Reformation, our wise and pious Ancestors took Care to set forth an Order for Redress of many Things, which they then, by the Word, discovered to be Vain, Erroneous, Superstitious, and Idolatrous, in the publick Worship of God. This occasioned many godly and learned Men to rejoice much in the Book of Common-Prayer, at that Time set forth; because the Mass, and the Rest of the *Latin* Service being removed, the publick Worship was celebrated in our own Tongue; many of the common People also received Benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that was sealed.

Howbeit, long and sad Experience hath made it manifest, That the Liturgy used in the Church of *England* (notwithstanding all the Pains and religious Intentions of the Compilers of it) hath proved an Offence, not only to many of the Godly at Home, but also to the Reformed Churches Abroad. For, not to speak of urging the Reading of all the Prayers, which very greatly increased the Burden of it;

the many unprofitable and burdensome Ceremonies contained in it, have occasioned much Mischief, as well by disquieting the Consciences of many godly Ministers and People, who could not yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or subscribing to those Ceremonies. Sundry good Christians have been, by Means thereof, kept from the Lord's Table, and divers able and faithful Ministers debarred from the Exercise of their Ministry (to the Endangering of many thousand Souls, in a Time of such Scarcity of faithful Pastors) and spoiled in their Livelihood, to the Undoing of them and their Families. Prelates and their Factions have laboured to raise the Estimation of it to such an Height, as if there were no other Worship, or Way of Worship of GOD, amongst us, but only the Service-book; to the great Hindrance of the Preaching of the Word, and (in some Places, especially of late) to the Justling of it out, as unnecessary; or (at best) as far inferior to the Reading of Common-Prayer, which was made no better than an Idol by many ignorant and superstitious People, who pleasing themselves in their Presence at that Service, and their Lip-labour, in bearing Part in it, have thereby hardned themselves in their Ignorance and Carelessness of saving Knowledge and true Piety.

In the mean Time, Papists boasted, that the Book was a Compliance with them in a great Part of their Service; and so were not a little confirmed in their Superstition and Idolatry, expecting rather our Return to them, than endeavouring the Reformation of themselves: In which expectation they were of late very much encouraged, when, upon the pretended Warrantableness of imposing of the former Ceremonies, new Ones were daily obtruded upon the Church.

Add hereunto (which was not foreseen, but since hath come to pass) that the Liturgy hath been a great Means, as on the one Hand to make and increase an idle and unedifying Ministry, which contented it self with set Forms made to their Hands by others, without putting forth themselves to exercise the Gift of Prayer, with which our Lord *Jesus Christ* pleaseth to furnish all his Servants whom he calls to that Office: So, on the other Side, it hath been (and ever would be, if continued) a Matter of endless Strife and Contention in the Church, and a Snare both to many godly and
faithful

faithful Ministers, who have been persecuted and silenced upon that Occasion ; and to others of hopeful Parts, many of which have been, and more still would be diverted from all Thoughts of the Ministry to other Studies ; especially in these latter Times, wherein God vouchsafeth to his People more and better Means for the Discovery of Error and Superstition, and for attaining of Knowledge in the Mysteries of Godliness, and Gifts in Preaching and Prayer.

Upon these, and many the like weighty Considerations, in Reference to the whole Book in general, and because of divers Particulars contained in it : not from any Love to Novelty, or Intention to disparage our first Reformers (of whom we are persuaded, that, were they now alive, they would join with us in this Work, and whom we acknowledge as excellent Instruments, raised by God, to begin the Purging and Building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with Thankfulness and Honour ;) but that we may, in some Measure, answer the gracious Providence of God, which at this Time calleth upon us for further Reformation, and may satisfie our own Consciences, and answer the Expectation of other Reformed Churches, and the Desires of many of the Godly among our selves, and withal give some publick Testimony of our Endeavours for Uniformity in Divine Worship, which we have promised in our Solemn League and Covenant : We have, after earnest and frequent Calling upon the Name of God, and after much Consultation, not with Flesh and Blood, but with his holy Word, resolved to lay aside the former Liturgy, with the many Rites and Ceremonies formerly used in the Worship of God ; and have agreed upon this following Directory for all the Parts of publick Worship, at ordinary and extraordinary Times.

Wherein our Care hath been to hold forth such Things as are of Divine Institution in every Ordinance ; and other Things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the general Rules of the Word of God : Our Meaning therein being only, that the general Heads, the Sense and Scope of the Prayers, and other Parts of publick Worship, being known to all, there may be a Consent of all the Churches, in those Things that contain the Substance of the Service and Worship of God ; and the Ministers may be hereby directed in their Administrations,

Administrations, to keep like Soundness in Doctrine and Prayer; and may, if need be, have some Help and Furniture; and yet so, as they become not hereby slothful and negligent in stirring up the Gifts of Christ in them; but, that each one, by Meditation, by taking Heed to himself and the Flock of God committed to him, and by wise observing the Ways of Divine Providence, may be careful to furnish his Heart and Tongue with further, or other Materials of Prayer and Exhortation, as shall be needful upon all Occasions.

Of the Assembling of the Congregation, and their Behaviour in the publick Worship of God.

WHEN the Congregation is to meet for publick Worship, (the People having before prepared their Hearts thereunto) ought all to come, and join therein; not absenting themselves from the publick Ordinances through Negligence, or upon Pretence of private Meetings.

Let all enter the Assembly, not irreverently, but in a grave and solemn Manner, taking their Seats or Places without Adoration, or bowing themselves towards one Place or other.

The Congregation being assembled, the Minister, after solemn Calling on them to the Worshipping of the Great Name of God, is to begin with Prayer.

“In all Reverence and Humility acknowledging the incomprehensible Greatness and Majesty of the Lord, (in whose Presence they do then in a special Manner appear) and their own Vileness and Unworthiness to approach so near him, with their utter Inability of themselves to so great a Work; and humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed; and for a Blessing on that particular Portion

“tion of his Word then to be read: And all in the Name
“and Mediation of the Lord Jesus Christ.”

The publick Worship being begun, the People are wholly to attend upon it, forbearing to read any Thing, except what the Minister is then reading or citing; and abstaining much more from all private Whisperings, Conferences, Salutations, or doing Reverence to any Person present, or coming in; as also from all Gazing, Sleeping, and other undecent Behaviour, which may disturb the Minister or People, or hinder themselves or others in the Service of God.

If any, through Necessity, be hindred from being present at the Beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to join with the Assembly, in that Ordinance of God, which is then in Hand.

Of publick Reading of the Holy Scriptures.

Reading of the Word in the Congregation, being Part of the publick Worship of God, (wherein we acknowledge our Dependance upon him, and Subjection to him) and one Means sanctified by him for the Edifying of his People, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their Gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonical Books of the Old and New Testament (but none of those which are commonly called *Apocrypha*) shall be publickly read in the vulgar Tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a Portion shall be read at once, is left to the Wisdom of the Minister; but it is convenient, that ordinarily one Chapter of each Testament be read at every Meeting; and sometimes more, where the Chapters be short, or the Coherence of Matter requireth it.

It is requisite that all the Canonical Books be read over in Order, that the People may be better acquainted with the whole Body of the Scriptures; and ordinarily where the Reading in either Testament endeth on one Lord's Day, it is to begin the next.

We commend also the more frequent Reading of such Scriptures, as he that readeth shall think best for Edification of his Hearers, as the Book of *Psalms*, and such like.

When the Minister who readeth, shall judge it necessary to expound any Part of what is read, let it not be done, until the whole Chapter or Psalm be ended; and Regard is always to be had unto the Time, that neither Preaching, nor other Ordinance, be straitned, or rendred tedious. Which Rule is to be observed in all other publick Performances.

Beside publick Reading of the holy Scriptures, every Person that can read, is to be exhorted to read the Scriptures privately, (and all others that cannot read, if not disabled by Age, or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of publick Prayer before the Sermon.

After Reading of the Word, (and singing of the Psalm) the Minister who is to preach, is to endeavour to get his own and his Hearers Hearts to be rightly affected with their Sins, that they may all mourn in Sense thereof before the Lord, and hunger and thirst after the Grace of God in Jesus Christ, by proceeding to a more full Confession of Sin, with Shame and holy Confusion of Face, and to call upon the Lord to this Effect;

“ To acknowledge our great Sinfulness, *First*, By Reason
 “ of original Sin, which (beside the Guilt that makes us li-
 “ able to everlasting Damnation) is the Seed of all other
 “ Sins, hath depraved and poisoned all the Faculties and
 “ Powers of Soul and Body, doth defile our best Actions, and
 “ (were it not restrained, or our Hearts renewed by Grace)
 “ would break forth into innumerable Transgressions, and
 “ greatest Rebellions against the Lord, that ever were com-
 “ mitted by the vilest of the Sons of Men. And, *Next*,
 “ By Reason of actual Sins, our own Sins, the Sins of Ma-
 “ gistrates, of Ministers, and of the whole Nation, unto
 “ which we are many Ways accessory: Which Sins of ours
 “ receive many fearful Aggravations, we having broken all
 “ the Commandments of the holy, just, and good Law of
 “ God, doing that which is forbidden, and leaving undone
 “ what

“ what is enjoined ; and that not only out of Ignorance and
“ Infirmary, but also more presumptuously, against the Light
“ of our Minds, Checks of our Consciences, and Motions
“ of his own holy Spirit to the contrary, so that we have
“ no Cloke for our Sins ; yea, not only despising the Riches
“ of God’s Goodness, Forbearance, and Long-suffering,
“ but standing out against many Invitations and Offers of
“ Grace in the Gospel ; not endeavouring, as we ought,
“ to receive Christ into our Hearts by Faith, or to walk
“ worthy of him in our Lives.

“ To bewail our Blindness of Mind, Hardness of Heart,
“ Unbelief, Impenitency, Security, Lukewarmness, Bar-
“ renness ; our not endeavouring after Mortification and
“ Newness of Life ; nor after the Exercise of Godliness in
“ the Power thereof : And that the best of us have not so
“ steadfastly walked with God, kept our Garments so un-
“ spotted, nor been so zealous of his Glory, and the Good
“ of others, as we ought : And to mourn over such other
“ Sins, as the Congregation is particularly guilty of, not
“ withstanding the manifold and great Mercies of our God,
“ the Love of Christ, the Light of the Gospel, and Re-
“ formation of Religion, our own Purposes, Promises, Vows,
“ solemn Covenant, and other special Obligations to the
“ contrary.

“ To acknowledge and confess, that, as we are convinced
“ of our Guilt, so, out of a deep Sense thereof, we judge
“ our selves unworthy of the smallest Benefits, most worthy
“ of God’s fiercest Wrath, and of all the Curses of the Law,
“ and heaviest Judgments inflicted upon the most rebellious
“ Sinners ; and that he might most justly take his King-
“ dom and Gospel from us, plague us with all Sorts of
“ spiritual and temporal Judgments in this Life, and after
“ cast us into utter Darkness, in the Lake that burneth with
“ Fire and Brimstone, where is Weeping and Gnashing of
“ Teeth for evermore.

“ Notwithstanding all which, To draw near to the
“ Throne of Grace, encouraging our selves with Hope of
“ a gracious Answer of our Prayers, in the Riches and All-
“ sufficiency of that only one Oblation, the Satisfaction
“ and Intercession of the Lord Jesus Christ, at the Right-
“ hand of his Father, and our Father ; and, in Confidence
“ of the exceeding great and precious Promises of Mercy
“ and Grace in the New Covenant, through the same Me-
“ diator

“diator thereof, to deprecate the heavy Wrath and Curse
 “of G O D, which we are not able to avoid, or bear ; and
 “humbly and earnestly to supplicate for Mercy in the free
 “and full Remission of all our Sins, and that only for the
 “bitter Sufferings and Precious Merits of that our only
 “Saviour Jesus Christ.

“That our Lord would vouchsafe to shed abroad his Love
 “in our Hearts by the Holy Ghost ; seal unto us, by the
 “same Spirit of Adoption, the full Assurance of our Pardon
 “and Reconciliation ; comfort all that mourn in *Zion*,
 “speak Peace to the wounded and troubled Spirit, and bind
 “up the Broken-hearted : And as for secure and presumptuous
 “Sinners, that he would open their Eyes, convince
 “their Consciences, and turn them from Darkness unto
 “Light, and from the Power of Satan unto God, that they
 “also may receive Forgiveness of Sin, and an Inheritance
 “among them that are sanctified by Faith in Christ Jesus.

“With Remission of Sins through the Blood of Christ, to
 “pray for Sanctification by his Spirit ; the Mortification of
 “Sin dwelling in, and many Times tyrannizing over us ; the
 “Quickning of our dead Spirits, with the Life of God in
 “Christ ; Grace to fit and enable us for all Duties of Con-
 “versation and Callings towards God and Men ; Strength
 “against Temptations, the sanctified Use of Blessings and
 “Crosses, and Perseverance in Faith and Obedience unto
 “the End.

“To pray for the Propagation of the Gospel and King-
 “dom of Christ to all Nations ; For the Conversion of the
 “*Jews*, the Fulness of the *Gentiles*, the Fall of *Antichrist*,
 “and the Hastning of the Second Coming of our Lord ;
 “For the Deliverance of the distressed Churches Abroad
 “from the Tyranny of the *Antichristian Faction*, and from
 “the cruel Oppressions and Blasphemies of the *Turk* ; For
 “the Blessing of God upon the Reformed Churches, e-
 “specially upon the Churches and Kingdoms of *Scotland*,
 “*England* and *Ireland*, now more strictly and religiously
 “united in the *Solemn National League and Covenant* ; and
 “for our Plantation in the remote Parts of the World :
 “More particularly for that Church and Kingdom where-
 “of we are Members, that therein God would establish
 “Peace and Truth, the Purity of all his Ordinances, and
 “the Power of Godliness : prevent and remove Heresy,
 “Schism, Profaneness, Superstition, Security, and Unfruit-
 “fulness

“fulness under the Means of Grace : heal all our Rents and
 “Divisions, and preserve us from Breach of our *Solemn*
 “*Covenant*.

“To pray for all in Authority, especially for the King's
 “Majesty, that God would make him rich in Blessings,
 “both in his Person and Government ; establish his
 “Throne in Religion and Righteousness, save him from
 “evil Counsel, and make him a blessed and glorious In-
 “strument for the Conservation and Propagation of the
 “Gospel, for the Encouragement and Protection of them
 “that do Well, the Terror of all that do Evil, and the
 “great Good of the whole Church, and of all his King-
 “doms ; For the Conversion of the Queen, the religious
 “Education of the Prince, and the rest of the Royal Seed ;
 “For the Comforting the afflicted Queen of *Bohemia*,
 “Sister to our Sovereign ; and for the Restitution and E-
 “stablishment of the illustrious Prince *Charles*, Elector
 “*Palatine* of the *Rhine*, to all his Dominions and Digni-
 “ties ; For a Blessing upon the high Court of Parliament
 “(when sitting in any of these Kingdoms respectively) the
 “Nobility, the subordinate Judges and Magistrates, the
 “Gentry, and all the Commonality ; For all Pastors and
 “Teachers, that God would fill them with his Spirit, make
 “them exemplarily Holy, Sober, Just, Peaceable, and
 “Gracious in their Lives ; Sound, Faithful, and Power-
 “ful in their Ministry ; and follow all their Labours with
 “Abundance of Success and Blessing ; and give unto all
 “his People, Pastors according to his own Heart ; For
 “the Universities, and all Schools and religious Semina-
 “raries of Church and Common-wealth, that they may flou-
 “rish more and more in Learning and Piety ; For the
 “particular City or Congregation, that God would pour
 “out a Blessing upon the Ministry of the Word, Sacra-
 “ments and Discipline, upon the Civil Government, and all
 “the several Families and Persons therein ; For Mercy to
 “the Afflicted, under any inward or outward Distress ; For
 “seasonable Weather and fruitful Seasons, as the Time
 “may require ; For Averting the Judgment that we either
 “feel or fear, or are liable unto, as Famine, Pestilence, the
 “Sword and such like.

“And with Confidence of his Mercy to his whole Church,
 “and the Acceptance of our Persons, through the Merits
 “and Mediation of our High Priest the Lord Jesus, To
 “profess

“ profess that it is the Desire, of our Souls to have Fellow-
 “ ship with God, in the reverend and conscionable Use of
 “ his holy Ordinances ; and, to that Purpose, to pray ear-
 “ nestly for his Grace, and effectual Assistance to the Sanc-
 “ tification of his holy Sabbath, the Lord’s Day, in all the
 “ Duties thereof, publick and private, both to our selves,
 “ and to all other Congregations of his People, according to
 “ the Riches and Excellency of the Gospel, this Day cele-
 “ brated and enjoyed.

“ And, because we have been unprofitable Hearers in
 “ Times past, and now cannot of ourselves receive, as we
 “ should, the deep Things of God, the Mysteries of Jesus
 “ Christ, which require a spiritual Discerning ; To pray,
 “ that the Lord, who teacheth to profit, would graciously
 “ please to pour out the Spirit of Grace, together with
 “ the outward Means thereof, causing us to attain such a
 “ Measure of the Excellency of the Knowledge of Christ
 “ Jesus our Lord, and, in him, of the Things which belong
 “ to our Peace, that we may account all Things but as
 “ Dross in Comparison of him : And that we, tasting the
 “ first Fruits of the Glory that is to be revealed, may long
 “ for a more full and perfect Communion with him, that
 “ where he is, we may be also, and enjoy the Fulness of
 “ those Joys and Pleasures, which are at his Right-hand for
 “ evermore.

“ More particularly, that God would in a special Manner
 “ furnish his Servant (now called to dispence the Bread of
 “ Life unto his Household) with Wisdom, Fidelity, Zeal,
 “ and Utterance, that he may divide the Word of God
 “ aright, to every one his Portion, in Evidence and De-
 “ monstration of the Spirit and Power ; And that the Lord
 “ would circumcise the Ears and Hearts of the Hearers, to
 “ hear, love, and receive with Meekness the ingrafted
 “ Word, which is able to save their Souls ; make them as
 “ good Ground to receive in the good Seed of the Word,
 “ and strengthen them against the Temptations of Satan,
 “ the Cares of the World, the Hardness of their own Hearts,
 “ and whatsoever else may hinder their profitable and sav-
 “ ing Hearing ; that so Christ may be so formed in them,
 “ and live in them, that all their Thoughts may be brought
 “ into Captivity to the Obedience of Christ, and their
 “ Hearts established in every good Word and Work for
 “ ever.”

We

We judge this is a most convenient Order, in the ordinary publick Prayers; yet so, as the Minister may defer (as in Prudence he shall think meet) some Part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings hereafter appointed, in his Prayer before his Sermon.

Of the Preaching of the Word.}]

PREACHING of the Word, being the Power of God unto Salvation, and one of the greatest and most excellent Works belonging to the Ministry of the Gospel, should so be performed, that the Workman need not be ashamed, but may save himself, and those that hear him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good Measure gifted for so weighty a Service, by his Skill in the Original Languages, and in such Arts and Sciences as are Handmaids unto Divinity; by his Knowledge in the whole Body of Theology, but most of all in the holy Scriptures, having his Senses and Heart exercised in them above the common Sort of Believers; and by the Illumination of God's Spirit, and other Gifts of Edification, which (together with Reading and Studying of the Word) he ought still to seek by Prayer, and an humble Heart, resolving to admit and receive any Truth not yet attained, whenever God shall make it known unto him. All which he is to make Use of, and improve, in his private Preparations, before he deliver in Publick what he hath provided.

Ordinarily, the Subject of his Sermon is to be some Text of Scripture, holding forth some Principle or Head of Religion, or suitable to some special Occasion emergent; or he may go on in some Chapter, Psalm, or Book of the Holy Scripture, as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text itself, or Context, or some parallel Place, or general Sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a brief Sum of it ; if short, a Paraphrase thereof, if need be : In both, looking diligently to the Scope of the Text, and pointing at the chief Heads and Grounds of Doctrine, which he is to raise from it.

In analysing and dividing his Text, he is to regard more the Order of Matter, than of Words ; and neither to burden the Memory of the Hearers in the Beginning with too many Members of Division, nor to trouble their Minds with obscure Terms of Art.

In raising Doctrines from the Text, his Care ought to be, *First*, That the Matter be the Truth of God. *Secondly*, That it be a Truth contained in, or grounded on that Text, that the Hearers may discern how God teacheth it from thence. *Thirdly*, That he chiefly insist upon those Doctrines which are principally intended, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain Terms ; or, if any Thing in it need Explication, is to be opened, and the Consequence also from the Text cleared. The parallel Places of Scripture confirming the Doctrine are rather to be plain and pertinent, than many, and (if need be) somewhat insisted upon, and applied to the Purpose in Hand.

The Arguments or Reasons are to be solid, and, as much as may be, convincing. The Illustrations, of what Kind soever, ought to be full of Light, and such as may convey the Truth into the Hearer's Heart with spiritual Delight.

If any Doubt, obvious from Scripture, Reason, or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming Differences, answering the Reasons, and discovering and taking away the Causes of Prejudice and Mistake. Otherwise, it is not fit to detain the Hearers with propounding or answering vain or wicked Cavils, which, as they are endless, so the propounding and answering of them doth more hinder than promote Edification.

He is not to rest in general Doctrine, although never so much cleared and confirmed, but to bring it home to special Use, by Application to his Hearers : Which albeit it prove a Work of great Difficulty to himself, requiring much Prudence, Zeal, and Mediation, and to the natural and corrupt Man will be very unpleasant ; yet he is to endeavour to perform it in such a Manner, that his Auditors may
feel

feel the Word of God to be quick and powerful, and a Discerner of the Thoughts and Intents of the Heart; and that, if any Unbeliever or ignorant Person be present, he may have the Secrets of his Heart made manifest, and give Glory to God.

In the Use of Instruction or Information in the Knowledge of some Truth, which is a Consequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in Hand, and other Places of Scripture, or from the Nature of that Common-place in Divinity, whereof that Truth is a Branch.

In Confutation of false Doctrines, he is neither to raise an old Heresy from the Grave, nor to mention a blasphemous Opinion unnecessarily: But, if the People be in Danger of an Error, he is to confute it soundly, and endeavour to satisfy their Judgments and Consciences against all Objections.

In Exhorting to Duties, he is, as he seeth Cause, to teach also the Means that help to the Performance of them.

In Dehortation, Reprehension, and publick Admonition (which require special Wisdom) let him, as there shall be Cause, not only discover the Nature and Greatness of the Sin, with the Misery attending it, but also shew the Danger his Hearers are in to be overtaken and surprized by it, together with the Remedies and best Way to avoid it.

In applying Comfort, whether general against all Tentsations, or particular against some special Troubles or Terrors, he is carefully to answer such Objections, as a troubled Heart and afflicted Spirit may suggest to the contrary.

It is also sometimes requisite to give some Notes of Trial (which is very profitable, especially when performed by able and experienced Ministers, with Circumspection and Prudence, and the Signs clearly grounded on the holy Scripture) whereby the Hearers may be able to examine themselves, whether they have attained those Graces, and performed those Duties to which he exhorteth, or be guilty of the Sin reprehended, and in Danger of the Judgments threatned, or are such to whom the Consolations propounded do belong; that accordingly they may be quickened and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and strengthened with Comfort, as their Condition upon Examination shall require.

And, as he needeth not always to prosecute every Doctrine which lies in his Text, so is he wisely to make Choice of

such Uses, as, by his Residence and Conversing with his Flock, he findeth most needful and seasonable : And, amongst these, such as may most draw their Souls to Christ, the Fountain of Light, Holiness and Comfort.

This Method is not prescribed as necessary for every Man, or upon every Text ; but only recommended as being found by Experience to be very much blessed of God, and very helpful for the Peoples Understandings and Memories.

But the Servant of Christ, whatever his Method be, is to perform his whole Ministry,

1. Painfully, not doing the Work of the Lord negligently.

2. Plainly, that the meanest may understand ; delivering the Truth, not in the enticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power, lest the Cross of Christ should be made of none Effect ; abstaining also from an unprofitable Use of unknown Tongues, strange Phrases, and Cadences of Sounds and Words, sparingly citing Sentences of Ecclesiastical or other Human Writers, ancient or modern, be they never so elegant.

3. Faithfully, looking at the Honour of Christ, the Conversion, Edification and Salvation of the People, not at his own Gain or Glory ; keeping nothing back which may promote those holy Ends, giving to every one his own Portion, and bearing indifferent Respect unto all, without neglecting the Meanest, or sparing the Greatest in their Sins.

4. Wisely, framing all his Doctrines, Exhortations, and especially his Reproofs, in such a Manner as may be most likely to prevail, shewing all due Respect to each Man's Person or Place, and not mixing his own Passion or Bitterness.

5. Gravely, as becometh the Word of God, shunning all such Gesture, Voice and Expressions, as may occasion the Corruptions of Men to despise him and his Ministry.

6. With loving Affection, that the People may see all coming from his godly Zeal, and hearty Desire to do them good. And,

7. As taught of God, and persuaded in his own Heart, that all that he teacheth, is the Truth of Christ ; and walking before his Flock, as an Example to them in it ; earnestly, both in Private and Publick, recommending his Labours to the Blessing of God, and watchfully looking to himself, and the Flock whereof the Lord hath made him Overseer :

So

So shall the Doctrine of Truth be preserved uncorrupt, many Souls converted and built up, and himself receive manifold Comforts of his Labours even in this Life, and afterward the Crown of Glory laid up for him in the World to come.

Where there are more Ministers in a Congregation than one, and they of different Gifts, each may more especially apply himself to Doctrine or Exhortation, according to the Gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after Sermon.

THE Sermon being ended, the Minister is, “ To give
“ Thanks for the great Love of God, in sending his
“ Son Jesus Christ unto us ; for the Communication of his
“ Holy Spirit ; for the Light and Liberty of the glorious
“ Gospel, and the rich and heavenly Blessings revealed
“ therein ; as namely, Election, Vocation, Adoption, Justifi-
“ cation, Sanctification, and Hope of Glory ; for the admir-
“ able Goodness of God, in freeing the Land from Anti-
“ christian Darkness and Tyranny, and for all other National
“ Deliverances ; for the Reformation of Religion ; for the
“ Covenant ; and for many temporal Blessings.

“ To pray for the Continuance of the Gospel, and all
“ Ordinances thereof, in their Purity, Power and Liberty :
“ To turn the chief and most useful Heads of the Sermon
“ into some few Petitions ; and to pray that it may abide in
“ the Heart, and bring forth Fruit.

“ To pray for Preparation for Death and Judgment, and
“ a Watching for the Coming of our Lord Jesus Christ :
“ To intreat of God the Forgiveness of the Iniquities of our
“ holy Things, and the Acceptation of our spiritual Sacri-
“ fice, through the Merit and Mediation of our great High
“ Priest and Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his Disci-
ples, is not only a Pattern of Prayer, but itself a most com-

prehensive Prayer, we recommend it also to be used in the Prayers of the Church.

And whereas, at the Administration of the Sacraments, the holding publick Fasts and Days of Thanksgiving, and other special Occasions, which may afford Matter of special Petitions and Thanksgivings; It is requisite to express somewhat in our publick Prayers (as at this Time it is our Duty to pray for a Blessing upon the Assembly of Divines, the Armies by Sea and Land, for the Defence of the King, Parliament, and Kingdom) every Minister is herein to apply himself in his Prayer, before or after Sermon, to those Occasions; but for the Manner, he is left to his Liberty, as God shall direct and enable him, in Piety and Wisdom to discharge his Duty.

The Prayer ended, let a Psalm be sung, if with Conve- niency it may be done. After which (unless some other Ordinance of Christ, that concerneth the Congregation at that Time, be to follow) let the Minister dismiss the Congregation with a solemn Blessing.

The Administration of the Sacraments.

And First, *Of Baptism.*

Baptism, as it is not unnecessarily to be delayed, so it is not to be administered in any Case by any private Person, but by a Minister of Christ, called to be the Steward of the Mysteries of God.

Nor is it to be administered in private Places, or privately, but in the Place of publick Worship, and in the Face of the Congregation, where the People may most conveniently see and hear; and not in the Places where Fonts, in the Time of Popery, were unfitly and superstitiously placed.

The

The Child to be baptized, after Notice given to the Minister the Day before, is to be presented by the Father, or (in case of his necessary Absence) by some Christian Friend in his Place, professing his earnest Desire that the Child may be baptized.

Before Baptism, the Minister is to use some Words of Instruction, touching the Institution, Nature, Use, and Ends of this Sacrament : Shewing,

“ That it is instituted by our Lord Jesus Christ ; That
 “ it is a Seal of the Covenant of Grace, of our Ingrafting
 “ into Christ, and of our Union with him, or Remission
 “ of Sins, Regeneration, Adoption, and Life eternal : That
 “ the Water in Baptism, representeth and signifieth, both
 “ the Blood of Christ, which taketh away all Guilt of Sin,
 “ original and actual ; and the sanctifying Vertue of the
 “ Spirit of Christ against the Dominion of Sin, and the
 “ Corruption of our sinful Nature : That Baptizing, or
 “ Sprinkling and Washing with Water, signifieth the Clean-
 “ sing from Sin by the Blood, and for the Merit of Christ,
 “ together with the Mortification of Sin, and Rising from
 “ Sin to Newness of Life, by Vertue of the Death and Re-
 “ surrection of Christ : That the Promise is made to Believ-
 “ ers and their Seed ; and that the Seed and Posterity of the
 “ Faithful, born within the Church, have, by their Birth,
 “ Interest in the Covenant, and Right to the Seal of it, and
 “ to the outward Privileges of the Church, under the Gos-
 “ pel, no less than the Children of *Abraham* in the Time
 “ of the Old Testament ; the Covenant of Grace, for Sub-
 “ stance being the same ; and the Grace of God, and the
 “ Consolation of Believers, more plentiful than before :
 “ That the Son of God admitted little Children into his
 “ Presence, embracing and blessing them, saying, *For of*
 “ *such is the Kingdom of God* : That Children, by Baptism,
 “ are solemnly received into the Bosom of the visible Church,
 “ distinguished from the World, and them that are without,
 “ and united with Believers ; and that all who are bapti-
 “ zed in the Name of Christ, do renounce, and, by their
 “ Baptism, are bound to fight against the Devil, the World,
 “ and the Flesh : That they are Christians, and federally
 “ holy before Baptism, and therefore are they baptized :
 “ That the inward Grace and Vertue of Baptism is not tied
 “ to that very Moment of Time wherein it is administred,
 “ and that the Fruit and Power thereof reacheth to the
 “ whole

“ whole Course of our Life ; and that outward Baptism is
 “ not so necessary, that through the Want thereof, the Infant
 “ is in Danger of Damnation, or the Parents guilty, if they
 “ do not contemn or neglect the Ordinance of Christ, when
 “ and where it may be had.”

In these or the like Instructions, the Minister is to use his own Liberty and godly Wisdom, as the Ignorance or Errors in the Doctrine of Baptism, and the Edification of the People shall require.

He is also to admonish all that are present,

“ To look back to their Baptism ; to repent of their Sins
 “ against their Covenant with God ; to stir up their Faith ;
 “ to improve and make the right Use of their Baptism, and
 “ of the Covenant sealed thereby betwixt God and their
 “ Souls.”

He is to exhort the Parent,

“ To consider the great Mercy of God to him and his
 “ Child ; to bring up the Child in the Knowledge of the
 “ Grounds of the Christian Religion, and in the Nurture
 “ and Admonition of the Lord ; and to let him know the
 “ Danger of God’s Wrath to himself and Child, if he be
 “ negligent : Requiring his solemn Promise for the Per-
 “ formance of his Duty.”

This being done, Prayer is also to be joined with the Word of Institution, for sanctifying the Water to this Spiritual Use ; and the Minister is to pray to this or the like Effect,

“ That the Lord, who hath not left us as Strangers with-
 “ out the Covenant of Promise, but called us to the Privi-
 “ leges of his Ordinances, would graciously vouchsafe to
 “ sanctify and bless his own Ordinance of Baptism at this
 “ Time : That he would join the inward Baptism of his
 “ Spirit with the outward Baptism of Water ; make this
 “ Baptism to the Infant a Seal of Adoption, Remission of
 “ Sin, Regeneration and eternal Life, and all other Promises
 “ of the Covenant of Grace : That the Child may be plant-
 “ ed into the Likeness of the Death and Resurrection of
 “ Christ ; and that the Body of Sin being destroyed in him,
 “ he may serve God in Newness of Life all his Days.”

Then the Minister is to demand the Name of the Child, which being told him, he is to say, (calling the Child by his Name)

I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

As he pronounceth these Words, he is to baptize the Child with Water : Which for the Manner of doing it, is not only lawful, but sufficient and most expedient to be, by pouring or sprinkling of the Water on the Face of the Child, without adding any other Ceremony.

This done, he is to give Thanks and pray, to this or the like Purpose ;

“ Acknowledging with all Thankfulness, that the Lord
“ is True and Faithful in keeping Covenant and Mercy ;
“ That he is Good and Gracious, not only in that he num-
“ breth us among his Saints, but is pleased also to bestow
“ upon our Children this singular Token and Badge of his
“ Love in Christ : That, in his Truth and special Provi-
“ dence, he daily bringeth some into the Bosom of his
“ Church, to be Partakers of his inestimable Benefits, pur-
“ chased by the Blood of his dear Son, for the Continuance
“ and Increase of his Church.

“ And praying, That the Lord would still continue, and
“ daily confirm more and more this his unspeakable Favour :
“ That he would receive the Infant, now baptized, and
“ solemnly entred into the Houshold of Faith, into his Fa-
“ therly Tuition and Defence, and remember him with the
“ Favour that he sheweth to his People : That, if he shall be
“ taken out of this Life in his Infancy, the Lord, who is
“ rich in Mercy, would be pleased to receive him up into
“ Glory ; and if he live, and attain the Years of Discretion,
“ that the Lord would so teach him by his Word and Spirit,
“ and make his Baptism effectual to him, and so uphold him
“ by his Divine Power and Grace, that by Faith he may
“ prevail against the Devil, the World, and the Flesh, till in
“ the End he obtain a full and final Victory, and so be kept
“ by the Power of God, through Faith unto Salvation,
“ through Jesus Christ our Lord.”

*Of the Celebration of the Communion, or Sacrament
of the Lord's Supper.*

THE Communion, or Supper of the Lord, is frequently to be celebrated : But how often, may be considered, and

and determined by the Ministers, and other Church-Governors of each Congregation, as they shall find most convenient for the Comfort and Edification of the People committed to their Charge. And when it shall be administred, we judge it convenient to be done after the Morning-Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lord's Supper.

Where this Sacrament cannot with Convenience be frequently administred, it is requisite that publick Warning be given the Sabbath-day before the Administration thereof: And that either then, or on some Day of that Week, something concerning that Ordinance, and the due Preparation thereunto, and Participation thereof, be taught; that, by the diligent Use of all Means sanctified of God to that End, both in Publick and Private, all may come better prepared to that heavenly Feast.

When the Day is come for Administration, the Minister, having ended his Sermon and Prayer, shall make a short Exhortation,

“ Expressing the inestimable Benefit we have by this Sacrament; together with the Ends and Use thereof: Setting forth the great Necessity of having our Comforts and Strength renewed thereby, in this our Pilgrimage and Warfare: How necessary it is, that we come unto it with Knowledge, Faith, Repentance, Love, and with hungering and thirsting Souls after Christ and his Benefits: How great the Danger, to eat and drink unworthily.

“ Next he is, in the Name of Christ, on the one Part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any Sin or Offence against their Knowledge or Conscience, that they presume not to come to that holy Table; shewing them, That he that eateth and Drinketh Unworthily, Eateth and Drinketh Judgment unto himself: And on the other Part, he is in especial Manner to invite and encourage all that labour under the Sense of the Burden of their Sins, and Fear of Wrath, and desire to reach out unto a greater Progress in Grace than yet they can attain unto, to come to the Lord's Table; assuring them in the same Name, of Ease, Refreshing and Strength to their weak and wearied Souls.”

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and so conveniently placed,

placed, that the Communicants may orderly sit about it, or at it, The Minister is to begin the Action, with sanctifying and blessing the Elements of Bread and Wine set before him (the Bread in comely and convenient Vessels, so prepared, that being broken by him, and given, it may be distributed amongst the Communicants : The Wine also in large Cups ;) having first in a few Words shewed, That those Elements, otherwise common, are now set apart and sanctified to this holy Use, by the Word of Institution and Prayer. ||

Let the Words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle *Paul* to the *Corinthians*, Chap. xi. Ver 23. *I have received of the Lord, &c.* to the 27. Verse, which the Minister may, when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving, or Blessing of the Bread and Wine, be to this Effect ;

“ **W**ITH humble and hearty Acknowledgment of the
 “ Greatness of our Misery, from which neither Man
 “ nor Angel was able to deliver us, and of our great Un-
 “ worthiness of the least of all God’s Mercies ; To give
 “ Thanks to God for all his Benefits, and especially for
 “ that great Benefit of our Redemption, the Love of God
 “ the Father, the Sufferings and Merits of the Lord Jesus
 “ Christ the Son of God, by which we are delivered ; and
 “ for all Means of Grace, the Word and Sacraments ; and
 “ for this Sacrament in particular, by which Christ. and
 “ all his Benefits, are applied and sealed up unto us, which,
 “ notwithstanding the Denial of them unto others, are in
 “ great Mercy continued unto us, after so much and long
 “ Abuse of them all.

“ To profess, that there is no other Name under Heaven,
 “ by which we can be saved, but the Name of Jesus Christ,
 “ by whom alone we receive Liberty and Life, have Access
 “ to the Throne of Grace, are admitted to eat and drink
 “ at his own Table, and are sealed up by his Spirit to an
 “ Assurance of Happiness and everlasting Life.

“ Earnestly to pray to God, the Father of all Mercies,
 “ and God of all Consolation, to vouchsafe his gracious Pre-
 “ sence,

“ sence, and the effectual Working of his Spirit in us, and
 “ so to sanctify these Elements, both of Bread and Wine,
 “ and to bless his own Ordinance, that we may receive, by
 “ Faith, the Body and Blood of Jesus Christ crucified for
 “ us, and so to feed upon him, that he may be one with us,
 “ and we with him ; that he may live in us, and we in him,
 “ and to him, who hath loved us, and given himself for
 “ us.”

All which he is to endeavour to perform with suitable Affections, answerable to such an holy Action, and to stir up the like in the People.

The Elements being now sanctified by the Word and Prayer, the Minister, being at the Table, is to take the Bread in his Hand, and say, in these Expressions, (or other the like, used by Christ, or his Apostle upon this Occasion :)

“ According to the holy Institution, Command, and
 “ Example of our blessed Saviour Jesus Christ, I take this
 “ Bread, and having given Thanks, I break it, and give
 “ it unto you (There the Minister, who is also himself to
 “ communicate, is to break the Bread, and give it to the
 “ Communicants :) *Take ye, eat ye ; This is the Body of*
 “ *Christ which is broken for you ; Do this in Remembrance*
 “ *of him.*”

In like manner the Minister is to take the Cup, and say, in these Expressions (or other the like, used by Christ, or the Apostle upon the same Occasion :)

“ According to the Institution, Command, and Exam-
 “ ple of our Lord Jesus Christ, I take this Cup, and give
 “ it unto you (Here he giveth it to the Communicants)
 “ *This Cup is the New Testament in the Blood of Christ,*
 “ *which is shed for the Remission of the Sins of many :*
 “ *Drink ye all of it.*”

After all have communicated, the Minister may, in a few Words, put them in mind

“ Of the Grace of God, in Jesus Christ, held forth in this
 “ Sacrament ; and exhort them to walk worthy of it.”

The Minister is to give solemn Thanks to God,

“ For his rich Mercy, and invaluable Goodness vouch-
 “ safed to them in that Sacrament ; and to intreat for Par-
 “ don for the Defects of the whole Service, and for the
 “ gracious Assistance of his good Spirit, whereby they may
 “ be enabled to walk in the Strength of that Grace, as
 “ becometh

“becometh those who have received so great Pledges of “Salvation.”

The Collection for the Poor is so to be ordered, that no Part of the Publick Worship be thereby hindred.

Of the Sanctification of the Lord's Day.

THE Lord's Day ought to be so remembered beforehand, as that all worldly Business of our ordinary Callings may be so ordered, and so timely and seasonably laid aside, as they may not be Impediments to the due Sanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in Publick and Private, as being the Christian Sabbath. To which End, it is requisite, that there be a holy Cessation, or Resting all the Day, from all unnecessary Labours; and an Abstaining, not only from all Sports and Pastimes, but also from all worldly Words and Thoughts.

That the Diet on that Day be so ordered, as that neither Servants be unnecessarily detained from the publick Worship of God, nor any other Person hindred from the sanctifying that Day.

That there be private Preparation of every Person and Family, by Prayer for themselves, and for God's Assistance of the Minister, and for a Blessing upon his Ministry; and by such other holy Exercises, as may further dispose them to a more comfortable Communion with God in his publick Ordinances.

That all the People meet so timely for publick Worship, that the whole Congregation may be present at the Beginning, and with one Heart solemnly join together in all Parts of the publick Worship, and not depart till after the Blessing.

That what Time is vacant, between, or after the solemn Meetings of the Congregation in Publick, be spent in Reading, Meditation, Repetition of Sermons; (especially by calling their Families to an Account of what they have heard) and Catechising of them, holy Conferences, Prayer for a Blessing upon the publick Ordinances, Singing of Psalms, Visiting the Sick, Relieving the Poor, and such like Duties
of

of Piety, Charity and Mercy, accounting the Sabbath a Delight.

The Solemnization of Marriage.

Although Marriage be no Sacrament, nor peculiar to the Church of God, but common to Mankind, and of publick Interest in every Common-wealth; yet, because such as marry are to marry in the Lord, and have special Need of Instruction, Direction and Exhortation, from the Word of God, at their Entering into such a new Condition; and of the Blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawful Minister of the Word, that he may accordingly counsel them, and pray for a Blessing upon them.

Marriage is to be betwixt one Man and one Woman only; and they, such as are not within the Degrees of Consanguinity or Affinity prohibited by the Word of God; and the Parties are to be of Years of Discretion, fit to make their own Choice, or, upon good Grounds to give their mutual Consent.

Before the solemnizing of Marriage between any Persons, their Purpose of Marriage shall be published by the Minister, three several Sabbath-days, in the Congregation at the Place or Places of their most usual and constant Abode respectively. And of this Publication, the Minister who is to join them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that Publication of such their Purpose (if the Parties be under Age) the Consent of the Parents, or others under whose Power they are (in case the Parents be dead) is to be made known to the Church-Officers of that Congregation, to be recorded.

The like is to be observed in the Proceedings of all others, although of Age, whose Parents are living, for their first Marriage. And in After marriages of either of those Parties, they shall be exhorted not to contract Marriage without first acquainting their Parents with it, (if with Conveniency it may be done) endeavouring to obtain their Consent. Parents ought not to force their Children to marry without their free Consent, nor deny their own Consent without just Cause.

After

After the Purpose or Contract of Marriage hath been thus published, the Marriage is not to be long deferred. Therefore the Minister, having had convenient Warning, and nothing been objected to hinder it, is publickly to solemnize it in the Place appointed by Authority for publick Worship, before a competent Number of credible Witnesses, at some convenient Hour of the Day, at any Time of the Year, except on a Day of publick Humiliation. And we advise that it be not on the Lord's Day.

And, because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a Blessing upon them, to this Effect ;

“ Acknowledging our Sins, whereby we have made ourselves less than the least of all the Mercies of God, and provoked him to imbitter all our Comforts ; earnestly, in the Name of Christ, to intreat the Lord (whose Presence and Favour is the Happiness of every Condition, and sweetens every Relation) to be their Portion, and to own and accept them in Christ, who are now to be joined in the honourable Estate of Marriage, the Covenant of their God : And that, as he hath brought them together by his Providence, he would sanctify them by his Spirit, giving them a new Frame of Heart, fit for their new Estate ; enriching them with all Graces, whereby they may perform the Duties, enjoy the Comforts, undergo the Cares, and resist the Temptations which accompany that Condition, as becometh Christians.”

The Prayer being ended, it is convenient that the Minister do briefly declare unto them, out of the Scripture,

“ The Institution, Use, and Ends of Marriage, with the Conjugal Duties, which in all Faithfulness, they are to perform each to other ; exhorting them to study the holy Word of God, that they may learn to live by Faith, and to be content in the Midst of all Marriage-Cares and Troubles, sanctifying God's Name, in a thankful, sober, and holy Use of all conjugal Comforts ; praying much with, and for one another ; watching over, and provoking each other to love and good Works ; and to live together as the Heirs of the Grace of Life.”

After solemn charging of the Persons to be married, before the great God, who searcheth all Hearts, and to whom they must give a strict Account at the last Day, that if either of them know any Cause, by Precontract or otherwise, why they

they may not lawfully proceed to Marriage, that they now discover it : The Minister (if no Impediment be acknowledged) shall cause first the Man to take the Woman by the right Hand, saying these Words,

I N. Do take thee N. to be my married Wife, and do, in the Presence of God, and before this Congregation, promise and covenant to be a loving and faithful Husband unto thee, until God shall separate us by Death.

Then the Woman shall take the Man by his right Hand, and say these Words,

I N. Do take thee N. to be my married Husband, and I do, in the Presence of God, and before this Congregation, promise and covenant to be a loving, faithful, and obedient Wife unto thee, until God shall separate us by Death.

Then, without any further Ceremony, the Minister shall, in the Face of the Congregation, pronounce them to be Husband and Wife, according to God's Ordinance ; and so conclude the Action with Prayer to this Effect ;

“ That the Lord would be pleased to accompany his own Ordinance with his Blessing, beseeching him to enrich the Persons now married, as with other Pledges of his Love, so particularly with the Comforts and Fruits of Marriage, to the Praise of his abundant Mercy, in and through Christ Jesus.”

A Register is to be carefully kept, wherein the Names of the Parties so married, with the Time of their Marriage, are forthwith to be fairly recorded in a Book, provided for that Purpose, for the Perusal of all whom it may concern.

Concerning Visitation of the Sick.

IT is the Duty of the Minister, not only to teach the People committed to his Charge, in Publick ; but privately and particularly to admonish, exhort, reprove, and comfort them, upon all seasonable Occasions, so far as his Time, Strength, and personal Safety will permit.

He is to admonish them, in Time of Health, to prepare for Death ; and, for that Purpose, they are often to confer with their Minister about the Estate of their Souls ; and in
Times

Times of Sickness, to desire his Advice and Help, timely and seasonably, before their Strength and Understanding fail them.

Times of Sickness and Affliction are special Opportunities put into his Hand by God, to minister a Word in Season to weary Souls: Because then the Consciences of Men are, or should be, more awakened to bethink themselves of their spiritual Estate for Eternity; and Satan also takes Advantage then, to load them more with sore and heavy Temptations: Therefore the Minister, being sent for, and repairing to the Sick, is to apply himself with all Tenderness and Love, to administer some spiritual Good to his Soul, to this Effect.

He may, from the Consideration of the present Sickness, instruct him out of Scripture, that Diseases come not by Chance, or by Distempers of Body only, but by the wise and orderly Guidance of the good Hand of God, to every particular Person smitten by them. And that, whether it be laid upon him out of Displeasure for Sin, for his Correction and Amendment, or for Trial and Exercise of his Graces, or for other special and excellent Ends, all his Sufferings shall turn to his Profit, and work together for his Good, if he sincerely labour to make a sanctified Use of God's Visitation, neither despising his Chastening, nor waxing weary of his Correction.

If he suspect him of Ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and, as he seeth Cause, instruct him in the Nature, Use, Excellency and Necessity, of those Graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of Sins by Faith in him.

He shall exhort the sick Person to examine himself, to search and try his former Ways, and his Estate towards God. And if the sick Person shall declare any Scruple, Doubt or Temptation that is upon him, Instructions and Resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due Sense of his Sins, Endeavours ought to be used to convince him of his Sins, of the Guilt and Desert of them; of the Filth and Pollution, which the Soul contracts by them; and of the Curse of the Law, the Wrath of God, due to them; that he may be truly affected with, and humbled for them: and withal to

make known the Danger of deferring Repentance, and of neglecting Salvation at any Time offered ; to awaken his Conscience, and rouze him up out of a stupid and secure Condition, to apprehend the Justice and Wrath of God, before whom none can stand, but he that, being lost in himself, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the Ways of Holiness, and to serve God in Uprightness, altho' not without many Failings and Infirmities ; or if his Spirit be broken with the Sense of Sin, or cast down through Want of the Sense of God's Favour ; then it will be fit to raise him up, by setting before him the Freeness and Fulness of God's Grace, the Sufficiency of Righteousness in Christ, the gracious Offers in the Gospel, that all who repent, and believe with all their Heart in God's Mercy through Christ, renouncing their own Righteousness, shall have Life and Salvation in him : It may be also useful to shew him, that Death hath in it no spiritual Evil to be feared by those that are in Christ, because Sin the Sting of Death is taken away by Christ, who hath delivered all, that are his, from the Bondage of the Fear of Death, triumphed over the Grave, given us Victory, is himself entred into Glory, to prepare a Place for his People : So that neither Life nor Death shall be able to separate them from God's Love in Christ, in whom such are sure, though now they must be laid in the Dust, to obtain a joyful and glorious Resurrection to eternal Life.

Advice also may be given, as to beware of an ill-grounded Persuasion on Mercy, or on the Goodness of his Condition for Heaven, so to disclaim all Merit in himself, and to cast himself wholly upon God for Mercy, in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast off them, who in Truth and Sincerity come unto him. Care also must be taken, that the sick Person be not cast down into Despair, by such a severe Representation of the Wrath of God due to him for his Sins, as is not mollified by a sensible Propounding of Christ and his Merit, for a Door of Hope to every penitent Believer.

When the sick Person is best composed, may be least disturbed, and other necessary Offices about him least hindered, the Minister, if desired, shall pray with him, and for him, to this Effect ;

“ Confessing and bewailing of Sin original and actual, the
 “ miserable Condition of all by Nature, as being Children
 “ of

“ of Wrath, and under the Curse ; acknowledging that all
“ Diseases, Sickneses, Death and Hell itself, are the pro-
“ per Issues and Effects thereof: Imploring God’s Mercy
“ for the sick Person, through the Blood of Christ ; beseech-
“ ing that God would open his Eyes, discover unto him his
“ Sins, cause him to see himself lost in himself, make known
“ to him the Cause why God smiteth him, reveal Jesus
“ Christ to his Soul for Righteousness and Life, give unto
“ him his Holy Spirit to create and strengthen Faith, to
“ lay hold upon Christ to work in him comfortable Evi-
“ dences of his Love, to arin him against Temptations, to
“ take off his Heart from the World, to sanctify his present
“ Visitation, to furnish him with Patience and Strength
“ to bear it, and to give him Perseverance in Faith to the
“ End.

“ That, if God shall please to add to his Days, he would
“ vouchsafe to bless and sanctify all Means of his Recovery,
“ to remove the Disease, renew his Strength, and enable
“ him to walk worthy of God, by a faithful Remembrance,
“ and diligent Observing of such Vows and Promises of Ho-
“ liness and Obedience, as Men are apt to make in Times
“ of Sickness, that he may glorify God in the remaining Part
“ of his Life.

“ And, if God have determined to finish his Days by the
“ present Visitation, he may find such Evidence of the Par-
“ don of all his Sins, of his Interest in Christ, and Eternal
“ Life by Christ, as may cause his inward Man to be re-
“ newed, while his outward Man decayeth ; that he may be-
“ hold Death without Fear, cast himself wholly upon Christ
“ without Doubting, desire to be dissolved, and to be with
“ Christ, and so receive the End of his Faith, the Salvation
“ of his Soul, through the only Merits and Intercession of
“ the Lord Jesus Christ, our alone Saviour, and All-sufficient
“ Redeemer.”

The Minister shall admonish him also (as there shall be Cause) to set his House in Order, thereby to prevent Inconveniencies ; to take Care for the Payment of his Debts, and to make Restitution or Satisfaction where he hath done any Wrong ; to be reconciled to those with whom he hath been at Variance, and fully to forgive all Men their Trespases against him, as he expects Forgiveness at the Hand of God.

Lastly, the Minister may improve the present Occasion

to exhort those about the sick Person, to consider their own Mortality, to return to the Lord, and make Peace with him ; in Health to prepare for Sickness, Death, and Judgment ; and all the Days of their appointed Time so to wait until their Change come, that when Christ, who is our Life, shall appear, they may appear with him in Glory.

Concerning Burial of the Dead.

WHEN any Person departeth this Life, let the dead Body, upon the Day of Burial, be decently attended from the House to the Place appointed for publick Burial, and there immediately interred, without any Ceremony.

And because the Customs of Kneeling down, and Praying by, or towards the dead Corpse, and other such Usages, in the Place where it lies, before it be carried to Burial, are superstitious ; and for that, Praying, Reading, and Singing, both in going to, and at the Grave, have been grossly abused, are no way beneficial to the Dead, and have proved many ways hurtful to the Living, therefore let all such Things be laid aside.

Howbeit, we judge it very convenient, that the Christian Friends, which accompany the dead Body to the Place appointed for publick Burial, do apply themselves to Meditations, and Conferences suitable to the Occasion : And that the Minister, as upon other Occasions, so at this Time, if he be present, may put them in Remembrance of their Duty.

That this shall not extend to deny any civil Respects or Deferences at the Burial, suitable to the Rank and Condition of the Party deceased, while he was living.

Concerning publick solemn Fasting.

WHEN some great and notable Judgments are either inflicted upon a People, or apparently imminent, or by some extraordinary Provocations notoriously deserved ; as also when some special Blessing is to be sought and obtained,

tained, publick solemn Fasting (which is to continue the whole Day) is a Duty that God expecteth from that Nation, or People.

A Religious Fast requires total Abstinence, not only from all Food (unless bodily Weakness do manifestly disable from holding out till the Fast be ended, in which Case, somewhat may be taken, yet very sparingly, to support Nature, when ready to faint) but also from all worldly Labour, Discourses and Thoughts, and from all bodily Delights, (although at other Times lawful) rich Apparel, Ornaments, and such like, during the Fast; and much more from whatever is in the Nature, or Use, scandalous and offensive, as gaudish Attire, lascivious Habits, and Gestures, and other Vanities of either Sex; which we recommend to all Ministers, in their Places, diligently and zealously to reprove, as at other Times, so especially at a Fast, without Respect of Persons, as there shall be Occasion.

Before the publick Meeting, each Family and Person apart are privately to use all religious Care to prepare their Hearts to such a solemn Work, and to be early at the Congregation.

So large a Portion of the Day, as conveniently may be, is to be spent in publick Reading and Preaching of the Word, with Singing of Psalms, fit to quicken Affections suitable to such a Duty; but especially in Prayer, to this, or the like Effect:

“ Giving Glory to the great Majesty of God, the Creator,
“ Preserver, and Supreme Ruler of all the World, the better
“ to affect us thereby with an holy Reverence and Awe of
“ him. Acknowledging his manifold, great and tender
“ Mercies, especially to the Church and Nation, the more
“ effectually to soften and abase our Hearts before him.
“ Humbly confessing of Sins of all Sorts, with their several
“ Aggravations; justifying God’s righteous Judgments, as
“ being far less than our Sins do deserve; yet humbly and
“ earnestly imploring his Mercy and Grace for our selves,
“ the Church and Nation, for our King, and all in Authority,
“ and for all others for whom we are bound to pray (accord-
“ ing as the present Exigent requireth) with more special
“ Importunity and Enlargement than at other Times: Ap-
“ plying, by Faith, the Promises and Goodness of God, for
“ Pardon, Help and Deliverance, from the Evils felt, feared,
“ or deserved; and for obtaining the Blessings which we

“ need and expect ; together with a giving up of ourselves
 “ wholly and for ever unto the Lord.”

In all these, the Ministers, who are the Mouths of the People unto God, ought so to speak from their Hearts, upon serious and thorow Premeditation of them, that both themselves and their People may be much affected, and even melted thereby, especially with Sorrow for their Sins, that it may be indeed a Day of deep Humiliation and Afflicting of the Soul.

Special Choice is to be made of such Scriptures to be read, and of such Texts for Preaching as may best work the Heart of the Hearers to the special Business of the Day, and most dispose them to Humiliation and Repentance ; insisting most on those Particulars, which each Minister’s Observation and Experience tells him are most conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the Close of the publick Duties, the Minister is, in his own, and the People’s Name, to engage his and their Hearts to be the Lord’s, with professed Purpose and Resolution to reform whatever is amiss among them, and more particularly such Sins as they have been more remarkably guilty of ; and to draw near unto God, and to walk more closely and faithfully with him in new Obedience, than ever before.

He is also to admonish the People with all Importunity, that the Work of that Day doth not end with the publick Duties of it, but that they are so to improve the Remainder of the Day, and of their whole Life, in reinforcing upon themselves and their Families in private, all those godly Affections and Resolutions which they professed in publick, as that they may be settled in their Hearts for ever, and themselves may more sensibly find that God hath smelt a sweet Savour in Christ from their Performances, and is pacified towards them, by Answers of Grace, in pardoning of Sin, in removing of Judgments, in averting or preventing of Plagues, and in conferring of Blessings, suitable to the Conditions and Prayers of his People, by Jesus Christ.

Besides solemn and general Fasts enjoined by Authority, we judge that at other Times, Congregations may keep Days of Fasting, as Divine Providence shall administer unto them special Occasion : And also that Families may do the same, so it be not on Days wherein the Congregation
 to

to which they do belong is to meet for Fasting, or other publick Duties of Worship.

*Concerning the Observations of Days of publick
Thanksgiving.*

WHEN any such Day is to be kept, let Notice be given of it, and of the Occasion thereof, some convenient Time before, that the People may the better prepare themselves thereunto.

The Day being come, and the Congregation (after private Preparations) being assembled, the Minister is to begin with a Word of Exhortation, to stir up the People to the Duty for which they are met, and with a short Prayer for God's Assistance and Blessing (as at other Conventions for publick Worship) according to the particular Occasion of their Meeting.

Let him then make some pithy Narration of the Deliverance obtained, or Mercy received, or of whatever hath occasioned that Assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because Singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalms be sung for that Purpose, before or after the Reading of some Portion of the Word, suitable to the present Business.

Then let the Minister, who is to preach, proceed to further Exhortation and Prayer before his Sermon, with special Reference to the present Work: After which, let him preach upon some Text of Scripture pertinent to the Occasion.

The Sermon ended, let him not only pray, as at other Times after Preaching is directed, with Remembrance of the Necessities of the Church, King, and State (if before the Sermon they were omitted) but enlarge himself in due and solemn Thanksgiving for former Mercies and Deliverances, but more especially for that which at the present calls them together to give Thanks: With humble Petition for the Continuance and Renewing of God's wonted Mercies,

as Need shall be, and for sanctifying Grace to make a right Use thereof. And so, having sung another Psalm suitable to the Mercy, let him dismiss the Congregation with a Blessing, that they may have some convenient Time for their Repast and Refreshing.

But the Minister (before their Dismission) is solemnly to admonish them, to beware of all Excess and Riot, tending to Gluttony or Drunkenness, and much more of these Sins themselves, in their Eating and Refreshing; and to take Care that their Mirth and Rejoicing be not Carnal, but Spiritual, which may make God's Praise to be glorious, and themselves humble and sober; and that both their Feeding and Rejoicing may render them more Cheerful and Inlarged, further to celebrate his Praises in the midst of the Congregation, when they return unto it, in the remaining Part of that Day.

When the Congregation shall be again assembled, the like Course in Praying, Reading, Preaching, Singing of Psalms, and Offering up of more Praise and Thanksgiving, that is before directed for the Morning, is to be renewed and continued so far as the Time will give Leave.

At one, or both of the publick Meetings that Day, a Collection is to be made for the Poor (and in the like Manner, upon the Day of publick Humiliation) that their Loins may bless us, and rejoice the more with us. And the People are to be exhorted, at the end of the latter Meeting, to spend the Residue of that Day in holy Duties, and Testifications of Christian Love and Charity one towards another, and of Rejoicing more and more in the Lord; as becometh those who make the Joy of the Lord their Strength.

Of Singing of Psalms.

IT is the Duty of Christians to praise God publickly, by singing of Psalms together in the Congregation, and also privately in the Family.

In Singing of Psalms, the Voice is to be tunably and gravely ordered; but the chief Care must be, to sing with Understanding, and with Grace in the Heart, making Melody unto the Lord.

That

That the whole Congregation may join herein, every one that can read is to have a Psalm-book ; and all others, not disabled by Age, or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit Person, appointed by him and the other Ruling Officers, do read the Psalm, Line by Line, before the Singing thereof.

An APPENDIX touching Days and Places
for Publick Worship.

THERE is no Day commanded in Scripture to be kept holy under the Gospel, but the Lord's Day, which is the Christian Sabbath.

Festival-days, vulgarly called Holy days, having no Warrant in the Word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent Occasions, to separate a Day or Days for publick Fasting or Thanksgiving, as the several eminent and extraordinary Dispensations of God's Providence shall administer Cause and Opportunity to his People.

As no Place is capable of any Holiness, under Pretence of whatsoever Dedication or Consecration ; so neither is it subject to such Pollution by any Superstition formerly used, and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the publick Worship of God. And therefore we hold it requisite, that the Places of publick Assembling for Worship among us, should be continued, and employed to that Use.

F I N I S.

T H E
F O R M
OF PRESBYTERIAL
C H U R C H - G O V E R N M E N T,
A N D O F
Ordination *of* Ministers;
Agreed upon by the
Assembly of DIVINES
A T
W E S T M I N S T E R,
With the Assistance of
C O M M I S S I O N E R S
F R O M T H E
Church of *SCOTLAND*,

As a Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of *Scotland, England and Ireland.*

W I T H
An Act of the General Assembly, *Anno* 1645, Approving the same.

Ezek. xliii. 11. *And if they be ashamed of all that they have done, shew them the Form of the House, and the Fashion thereof, and the Goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Laws thereof; and write it in their Sight, that they may keep the whole Form thereof, and all the Ordinances thereof, and do them.*

P H I L A D E L P H I A :
Printed by B. FRANKLIN, M,DCC,XLV.

Assembly at EDINBURGH, *February* 10. 1645. Sess. 16.

Act of the General Assembly of the Kirk of *Scotland*,
 approving the Propositions concerning Kirk-Government,
 and Ordination of Ministers.

THE General Assembly, being most desirous and solicitous, not only of the Establishment and Preservation of the Form of Kirk-government in this Kingdom, according to the Word of GOD, Books of Discipline, Acts of General Assemblies, and National Covenant; but also of an Uniformity in Kirk-government betwixt these Kingdoms, now more straitly and strongly united by the late Solemn League and Covenant: And considering, That as in former Times there did, so hereafter there may arise, through the Nearness of Contagion, manifold Mischiefs to this Kirk, from a corrupt Form of Government in the Kirk of England: Like as the precious Opportunity of bringing the Kirks of Christ in all the three Kingdoms to an Uniformity in Kirk-government, being the Happiness of the present Times above the former; which may also, by the Blessing of God, prove an effectual Mean, and a good Foundation to prepare for a safe and well-grounded Pacification, by removing the Cause from which the present Pressures and bloody Wars did originally proceed: And now the Assembly having thrice read, and diligently examined the Propositions (hereunto annexed) concerning the Officers, Assemblies, and Government of the Kirk; and concerning the Ordination of Ministers, brought unto us, as the Results of the long and learned Debates of the Assembly of Divines sitting at Westminster, and of the Treaty of Uniformity with the Commissioners of this Kirk there residing; after mature Deliberation, and after timeous Calling upon and Warning of all, who have any Exceptions against the same, to make them known, that they might receive Satisfaction; doth agree to and approve the Propositions afore-mentioned, touching Kirk-government and Ordination; and doth hereby authorize the Commissioners of this Assembly, who are to meet at Edinburgh, to agree to, and conclude, in the Name of this Assembly, an Uniformity betwixt the Kirks in both Kingdoms, in the above-mentioned Particulars, so soon as the same shall be ratified, without any substantial Alteration, by an Ordinance of the Honourable Houses of the Parliament of England: Which Ratification shall be timely intimated and made known by the Commissioners of this Kirk residing at London. Provided always, That this Act be nowise prejudicial to the further Discussion and Examination of that Article which holds forth, that the Doctor or Teacher hath Power of the Administration of the Sacraments, as well as the Pastor; as also of the distinct Rights and Interests of Presbyteries and People, in the Calling of Ministers: But that it shall be free to debate and discuss these Points, as God shall be pleased to give further Light.

T H E

T H E
C O N T E N T S.

- T H E Preface.*
Of the Church.
Of the Officers of the Church.
Pastors.
Teacher or Doctor.
Other Church-Governors.
Deacons.
Of particular Congregations.
Of the Officers of a particular Congregation.
Of the Ordinances in a particular Congregation.
Of Church-Government, and the several Sorts of Assemblies for the same.
Of the Power in Common of all these Assemblies.
Of Congregational Assemblies, that is, The Meeting of the Ruling Officers of a particular Congregation, for the Government thereof.
Of Classical Assemblies.
Of Synodical Assemblies.
Of Ordination of Ministers.
Touching the Doctrine of Ordination.
Touching the Power of Ordination.
Concerning the Doctrinal Part of the Ordination of Ministers.
The Directory for the Ordination of Ministers.

T H E
F O R M
O F
P R E S B Y T E R I A L Church-Government,

Agreed upon by the ASSEMBLY of DIVINES
at *Westminster*; Examined and Approved,
Anno 1645, by the GENERAL ASSEMBLY
of the CHURCH of *SCOTLAND*, &c.

The P R E F A C E.

*J*ESUS CHRIST, upon whose Shoulders the Government is, whose Name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace a, of the Increase of whose Government and Peace there shall be no End, who sits upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Judgment and Justice, from henceforth even for ever, having all Power given unto him in Heaven and in Earth by the Father, who raised him from the Dead, and set him at his own Right-hand, far above all Principalities and Power, and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come, and put all Things under his Feet, and gave him to be the Head over all Things to the Church, which is his Body, the Fulness of him that filleth all in all; He being ascended up far above all Heavens, that he might fill all Things, received Gifts for his Church, and gave Offices necessary for the Edification of his Church, and Perfecting of his Saints b.

Of

a Isa. ix. 6, 7. b Mat. xxviii. 18, 19, 20. Eph. i. 20, 21, 22, 23, compared with Eph. iv. 8, 11, and Psal. lxxviii. 18.

Of the Church.

TH E R E is one General Church visible held forth in the New Testament *a*.

The Ministry, Oracles, and Ordinances of the New Testament, are given by Jesus Christ to the General Church visible, for the gathering and perfecting of it in this Life, until his second Coming *b*.

Particular visible Churches, Members of the General Church, are also held forth in the New Testament *c*. Particular Churches, in the primitive Times, were made up of visible Saints, *viz.* Of such as, being of Age, professed Faith in Christ, and Obedience unto Christ, according

a 1 Cor. xii. 12. For as the body is one, and hath many members, and all the members of that one body being many, are one body: so also is Christ, *v.* 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. *v.* 28. And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues. *Together with the rest of the Chapter.*

b 1 Cor. xii. 28. See before Eph. iv. 4. There is one body, and one Spirit, even as ye are called in one hope of your calling. *v.* 5. One Lord, one faith, one baptism. *Compared with v.* 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. *v.* 11. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. *v.* 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *v.* 13. Till we all come in the unity of the faith, and of the knowledge of the Son of

God, unto a perfect man, unto the measure of the stature of the fulness of Christ. *v.* 15. But speaking the truth in love, may grow up unto him in all things, which is the head, even Christ. *v.* 16. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of it self in love.

c Gal. i. 21. Afterwards I came into the region of Syria and Cilicia. *v.* 22. And was unknown by face unto the churches of Judea, which were in Christ. *Rev.* i. 4. John to the seven churches of Asia, Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne. *v.* 20. The ministry of the seven stars which thou sawest in my right-hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches. *Rev.* ii. 1. Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven

ding to the Rules of Faith and Life, taught by Christ and his Apostles; and of their Children *d.*

Of the Officers of the Church.

THE Officers which Christ hath appointed for the Edification of his Church, and the Perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets, which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church-governors, and Deacons.

Pastors

seven stars in his right-hand, who walketh in the midst of the seven golden candle-sticks.

d Acts ii. 38. Then Peter said unto them, Repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Ghost. *v. 41.* Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. *v. 47.* Praising God, and having favour with all the people; and the Lord added to the church daily such as should be saved. *Compared with Acts v. 14.* And believers were the more added to the Lord, multitudes both of men and women. *1 Cor. i. 2.* Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place, call upon the name of Jesus Christ our Lord, both theirs and ours. *Compared with 2 Cor. ix. 13.* Whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and unto all men. *Acts ii. 39.* For the promise is unto

you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. *1 Cor. vii. 14.* For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. *Rom. xi. 16.* For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. *Mark x. 14.* But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. *Compared with Mat. xix. 13.* Then were there brought unto him little children, that he should put his hand on them and pray: and the disciples rebuked them. *v. 14.* But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven. *Luke xviii. 15.* And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them. *v. 16.* But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.

Pastors.

THE Pastor is an ordinary and perpetual Officer in the Church *e*, prophesying of the Time of the Gospel *f*.
First, It belongs to his Office,

To pray for and with his Flock, as the Mouth of the People unto God *g*, (Where Preaching and Prayer are joined as several Parts of the same Office) *h*. The Office of the Elder, that is the Pastor, is to pray for the Sick, even in private, to which a Blessing is especially promised; much more therefore ought he to perform this in the publick Execution of his Office, as a Part thereof *i*. To

e Jer. iii. 15. And I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding. *v.* 16. And it shall come to pass when ye be multiplied and increased in the land; in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. *v.* 17. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

f 1 Pet. v. 2. Feed the Flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. *v.* 3. Neither as being lords over God's heritage; but being ensamples to the flock. *v.* 4. And when the chief Shephred shall appear, ye shall receive a crown of glory that fadeth not away. *Eph.* iv. 11. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. *v.* 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *v.*

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

g Acts vi. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. *v.* 3. Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business. *v.* 4. But we will give ourselves continually to prayer, and to the ministry of the word. *Acts* xx. 36. And when he had thus spoken, he kneeled down and prayed with them all.

h James v. 14. Is any man sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord. *v.* 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.

i 1 Cor. xiv. 15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. *v.* 16. Else when thou shalt bless with the spirit, how shall he that

To read the Scriptures publickly; for the Proof of which,

1. That the Priests and Levites, in the *Jewish Church*, were trusted with the publick Reading of the Word, as is proved *k*.

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispense the Word, as well as other Ordinances, as the Priests and Levites had under the Law, proved *l*; where our Saviour entitleth the Officers of the New Testament, whom he will send forth, by the same Names of the Teachers of the Old.

Which Propositions prove, that therefore (the Duty being of a moral Nature) it followeth by just Consequence, that the publick Reading of the Scriptures belongeth to the Pastor's Office.

To feed the Flock, by Preaching of the Word, according to which he is to teach, convince, reprove, exhort, and comfort *m*. To

that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

k *Deut.* xxxi. 9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. *v.* 10. And Moses commanded them, saying, At the end of every seven years, is the solemnity of the year of release, in the feast of tabernacles. *v.* 11. When all Israel is come to appear before the Lord thy God, in the place which he shall choose; thou shalt read this law before all Israel in their hearing. *Neh.* viii. 1. And all the people gathered themselves together as one man, into the street that was before the water-gate, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. *v.* 2. And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the

seventh month, *v.* 3. And he read therein. *v.* 13. And on the second day were gathered together the chief of the fathers of all the people, the priests and the levites, unto Ezra the scribe, even to understand the words of the law.

l *Isa.* lxi. 21. And I will also take of them for priests, and for Levites, saith the Lord. *Matth.* xxiii. 34. Wherefore behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city.

m 1 *Tim.* iii. 2. A Bishop then must be blameless, the husband of one wife, viligant, sober, of good behaviour, given to hospitality, apt to teach. 2 *Tim.* iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. *v.* 17. That the man of God may be perfect, throughly furnished unto all good works. *Tit.* i. 9. Holding fast the faithful words as he hath been

To Catechise, which is a plain laying down the first Principles of the Oracles of God *n*, or of the Doctrine of Christ, and is a Part of Preaching.

To dispense other divine Mysteries *o*.

To administer the Sacraments *p*.

To bless the People from God, *Numb.* iv. 23, 24, 25, 26. compared with *Rev.* xiv. 5. (where the same Blessings, and Persons from whom they come, are expressly mentioned *q*) *Isa.* lxvi. 21. where, under the Names of Priests and Levites to be continued under the Gospel, are meant evangelical Pastors, who therefore are by Office to bless the People *r*.

To

taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

n Heb. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

o 1 Cor. iv. 1. Let a man so account of us as of the ministers of Christ and the stewards of the mysteries of God. *v.* 2. Moreover, it is required in stewards, that a man be found faithful.

p Mat. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. *v.* 20. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, unto the end of the world, Amen. *Mark* xvi. 15. And he said unto them, Go ye into all the world and preach the gospel unto every creature. *v.* 16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. *1 Cor.* xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed took bread. *v.* 24. And when he had given thanks, he brake it, and said, Take, eat; this is my body,

which is broken for you; this do in remembrance of me. *v.* 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood, this do ye, as oft as ye drink it, in remembrance of me.

Compared with 1 Cor. x. 26. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

q Numb. vi. 23. Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, *v.* 24. The Lord bless thee, and keep thee. *v.* 25. The Lord make his face to shine upon thee. *v.* 26. The Lord lift up his countenance upon thee, and give thee peace.

Compared with Rev. i. 4. John, to the seven churches which are in Asia, Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne. *v.* 5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth: *Isa.* vi. 21. And I will also take of them for priests, and for Levites, saith the Lord.

r Deut. x. 8. At that time the Lord separated the tribe of Levi, to bear

To take Care of the Poor s.

And he hath also a Ruling Power over the Flock as a
Pastor t.

Teacher

bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto him, and to bless in his name unto this day. *2 Cor.* xiii.

14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all, Amen. *Eph.* i. 2. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

s *Acts* xi. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. *Acts* iv. 34. Neither was there any among you that lacked, for as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold, *v.* 35. And laid them down at the apostles feet, and distribution was made unto every man according as he had need. *v.* 36. And Joses, who by the apostles was surnamed Barnabas, (which is being interpreted, the son of consolation) a Levite, and of the country of Cyprus. *v.* 37. Having land, sold it, and brought the money and laid it at the apostles feet. *Acts* vi. 2. Then the twelve called the multitude of the disciples unto them, and said it is not reason that we should leave the word of God and serve tables. *v.* 3. Wherefore, Brethren, look you out among you seven men of honest report, full of the holy Ghost and wisdom, whom ye may appoint over this business. *v.* 4. But we will give ourselves continually to prayer, and to the ministry of the word. *1 Cor.* xvi. 1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. *v.* 2. Upon the first day of the week, let every one of you lay by

him in store as God hath prospered him, that there be no gathering when I come. *v.* 3. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem. *v.* 4. And if it be meet that I go also, they shall go with me. *Gal.* ii. 9. And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right-hands of fellowship, that we should go unto the heathen, and they unto the circumcision. *v.* 10. Only they would that we should remember the poor, the same which I also was forward to do.

t *1 Tim.* v. 17. Let the elders that rule well be counted worthy of double honour, especially, they who labour in the word and doctrine. *Acts* xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. *v.* 28. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *1 Thess.* v. 12. And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you. *Heb.* xiii. 7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. *v.* 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief, for that is unprofitable for you.

L 13

v *1 Cor.*

Teacher or Doctor.

THE Scripture doth hold out the Name and Title of Teacher, as well as of the Pastor *v.*

Who is also a Minister of the Word as well as the Pastor, and hath Power of Administration of the Sacraments.

The Lord having given different Gifts, and divers Exercises according to these Gifts, in the Ministry of the Word *w.*, though these different Gifts may meet in, and accordingly be exercised by one and the same Minister *x*; yet, where be several Ministers in the same Congregation, they may be designed to several Employments, according to the different Gifts in which each of them doth most excel *y*. And he that doth more excel in Exposition of Scriptures, in teaching sound Doctrine, and in convincing Gainsayers, than he doth in Application, and is accordingly employed therein, may

v *1 Cor.* xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers: after that miracles, then gifts of healing, helps, governments, diversities of tongues. *Eph.* iv. 11. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.

w *Rom.* xii. 6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. *v.* 7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching. *v.* 8. He that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness. *1 Cor.* xii. 1. Now concerning spiritual gifts, brethren, I would not have you ignorant. *v.* 4. Now there are diversities of gifts, but the same spirit, and there are diversities of

operations, but it's the same God, which worketh all in all. *v.* 5. And there are differences of administration, but the same Lord. *v.* 6. And there are diversities of operations, but it is the same God, which worketh all in all. *v.* 7. But the manifestation of the Spirit is given to every man to profit withal.

x *1 Cor.* xiv. 3. But he that prophesieth speaketh unto men to edification, and exhortation and comfort. *2 Tim.* iv. 2. Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering, and doctrine. *Tit.* i. 9. Holding fast the faithful word as he hath been taught, that he may be able by sound Doctrine both to exhort and to convince the gainsayers.

y See in letter *w* immediately preceding. *1 Pet.* iv. 10. As every man hath received the gift, even so minister the same one to another,

may be called a Teacher, or Doctor (the Places alledged by the Notation of the Word doth prove the Proposition.) Nevertheless, where is but one Minister in a particular Congregation, he is to perform so far as he is able the whole Work of the Ministry *z*.

A Teacher or Doctor is of most excellent Use in Schools and Universities; as of old in the Schools of the Prophets, and at *Jerusalem*, where *Gamaliel* and others taught as Doctors.

Other Church Governors.

AS there were in the *Jewish* Church, Elders of the People joined with the Priests and Levites in the Government of the Church *a*: So Christ, who hath instituted a Government, and Governors Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with Gifts for Government, and with Commission to execute the same when called there-

ther, as good stewards of the manifold grace of God. *v. 11.* If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise, and dominion, for ever and ever, Amen.

z 2 Tim. iv. 2. Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. *Til. i. 9.* Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers. *1 Tim. vi. 2.* And they that have believing masters, let them not despise them, because they are brethren, but rather do them service, because they are faith-

ful and beloved, partakers of the benefits: these things teach and exhort.

a 2 Chron. xix. 8. Moreover, in *Jerusalem* did *Jehoshaphat* set of the Levites, and of the priests, and of the chief of the fathers of *Israel*, for the judgment of the Lord, and for controversies, when they returned to *Jerusalem*. *v. 9.* And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. *v. 10.* And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law, and commandment, and statutes, and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren; this do and ye shall not trespass.

thereunto, who are to join with the Minister in the Government of the Church *b*.

Which Officers, Reformed Churches commonly call Elders.

Deacons.

THE Scripture doth hold out Deacons, as distinct Officers in the Church *c*.

Whose Office is perpetual *d*. To whose Office it belongs not to Preach the Word or Administer the Sacraments, but to take special Care in distributing to the Necessities of the Poor *e*.

Of particular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain Company of Christians to meet in one Assembly ordinarily for publick Worship. When Believers multiply to such a Number, that they cannot conveniently meet in one Place, it is lawful and expedient that they should be divided into distinct and fixed Congre-

b Rom. xii. 7. Or ministry, let us wait on our ministring: or he that teacheth, on teaching. *v. 8.* Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness. *1 Cor. xii. 28.* And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

c Phil. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all saints in Christ Jesus, which are at Philippi with the bishops and deacons. *1 Tim. iii. 8.* Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

d 1 Tim. iii. 8. Likewise must

the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. *See in the Bible to v. 15. Acts vi. 1.* And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. *v. 2.* Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word and serve tables. *v. 3.* Wherefore brethren, look you out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business. *v. 4.* But we will give our selves continually to prayer, and to the ministry of the word.

e Acts vi. 1, 2, 3, 4. See before in letter d.

f 1 Cor.

gregations, for the better Administration of such Ordinances as belong unto them, and the Discharge of mutual Duties *f*.

The ordinary Way of dividing Christians into distinct Congregations, and most expedient for Edification, is by the respective Bounds of their Dwellings ;

First, Because they who dwell together, being bound to all kind of moral Duties one to another, have the better Opportunity thereby to discharge them ; which moral Tye is perpetual, for Christ came not to destroy the Law, but to fulfil it *g*.

Secondly, The Communion of Saints must be so ordered, as may stand with the most convenient Use of the Ordinances, and Discharge of moral Duties, without Respect of Persons *h*.

Thirdly, The Pastor and People must so nearly cohabit together, as that they may mutually perform their Duties each to other with most Conveniency.

In this Company some must be set apart to bear Office.

Of the Officers of a particular Congregation.

FOR Officers in a single Congregation, there ought to be one at the least, both to labour in the Word and

f 1 Cor. xiv. 26. Let all things be done unto edifying. *v*. 33. For God is not the author of confusion, but of peace, as in all churches of the saints. *v*. 40. Let all things be done decently, and in order.

g Dent. xv. 7. If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother. *v*. 11. For the poor shall never cease out of the land ; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to the poor, and to the needy in the land. *Mat*. xxii. 39. And the second is like unto it, Thou shalt love thy neigh-

bour as thy self. *Mat*. v. 17. Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfil.

h 1 Cor. xiv. 26. Let all things be done unto edifying. *Heb*. x. 24. And let us consider one another, to provoke unto love, and to good works. *v*. 25. Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another, and so much the more, as ye see the day approaching. *James* ii. 1. My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons. *v*. 2. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment.

i Prov.

and Doctrine, and to Rule *i*.

It is also requisite that there should be others to join in Government *k*.

And likewise it is requisite that there be others to take special Care for the Relief of the Poor *l*.

The Number of each of which is to be proportioned according to the Condition of the Congregation.

These Officers are to meet together at convenient and set Times, for the well-ordering of the Affairs of that Congregation, each according to his Office.

It is most expedient that, in these Meetings, One whose Office is to labour in the Word in Doctrine, do moderate in their Proceedings *m*.

Of the Ordinances in a particular Congregation.

THE Ordinances in a single Congregation are Prayer, Thanksgiving, and Singing of Psalms *n*, the Word read (although there follow no immediate Explication of what is read) the Word expounded and applied, Catechising, the Sacraments administred, Collection made for the Poor, Dismissing the People with a Blessing.

Of

i Prov xxix. 18. Where there is no vision the people perish; but he that keepeth the law, happy is he. *1 Tim.* v. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine. *Heb.* xiii. 7. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.

k 1 Cor. xii. 28. And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

l Acts vi. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. *v.* 3.

Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom ye might appoint over this business.

m 1 Tim. v. 17. Let the elders that rule well, be accounted worthy of double honour, especially they who labour in the word and doctrine.

n 1 Tim. ii. 1. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. *1 Cor.* xiv. 15. What is it then? I will pray with the spirit, and will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. *v.* 16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he

Of Church-government, and the several Sorts of Assemblies for the same.

CHRIST hath instituted a Government, and Governors Ecclesiastical in the Church: To that Purpose, the Apostles did immediately receive the Keys from the Hand of Jesus Christ, and did use and exercise them in all the Churches of the World upon all Occasions.

And Christ hath since continually furnished some in his Church with Gifts of Government, and with Commission to execute the same, when called thereunto.

It is lawful, and agreeable to the Word of God, that the Church be governed by several Sorts of Assemblies, which are Congregational, 'Classical, and Synodical.

Of the Power in common of all these Assemblies.

IT is lawful and agreeable to the Word of God, that the several Assemblies before-mentioned have Power to convent, and call before them any Person within their several Bounds, whom the Ecclesiastical Business which is before them doth concern *o*.

They have Power to hear and determine such Causes and Differences as do orderly come before them.

It is lawful, and agreeable to the Word of God, that all the said Assemblies have some Power to dispense Church-Censures.

Of

he understandeth not what thou sayest?

o Mat. xviii. 15. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. *v. 16.* But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. *v. 17.* And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto

thee as an heathen man, and a publican. *v. 18.* Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. *v. 19.* Again, I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my father, which is in heaven. *v. 20.* For where two or three are gathered together in my name, there am I in the midst of them.

p Heb.

Of Congregational Assemblies, that is, the Meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THE Ruling Officers of a particular Congregation have Power, authoritatively, to call before them any Member of the Congregation, as they shall see just Occasion.

To enquire into the Knowledge and Spiritual Estate of the several Members of the Congregation.

To Admonish and Rebuke.

Which three Branches are proved by *Heb. xiii. 17.*
1 Thess. v. 12, 13. Ezek. xxxiv. 4. p.

Authoritative Suspension from the Lord's Table of a Person not yet cast out of the Church, is agreeable to the Scripture,

First, Because the Ordinance itself must not be profaned.

Secondly, Because we are charged to withdraw from these that walk disorderly.

Thirdly, Because of the great Sin and Danger, both to him that comes unworthily, and also to the whole Church *q.* And there was Power and Authority, under the

p *Heb. xiii. 17.* Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. *1 Thess. v. 12.* And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. *v. 13.* And to esteem them very highly in love for their works sake, and be at peace among your selves. *Ezek. xxxiv. 4.* The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither

have ye fought that which was lost: but with force and with cruelty, have ye ruled them.

q *Mat. vii. 6.* Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again, and rent you. *2 Thess. iii. 6.* Now we command you, Brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us. *v. 14.* And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. *v. 15.* Yet count him not as an enemy, but admonish him as a brother.

1 Cor.

the Old Testament, to keep unclean Persons from holy Things *r*.

The like Power and Authority, by way of Analogy, continues under the New Testament.

The Ruling Officers of a particular Congregation have Power authoritatively to suspend from the Lord's Table a Person not yet cast out of the Church.

First, Because those who have Authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, Because it is an Ecclesiastical Business of ordinary Practice belonging to that Congregation.

When Congregations are divided and fixed, they need all mutual Help one from another, both in regard of their intrinsic Weaknesses and mutual Dependance, as also in regard of Enemies from without.

Of Classical Assemblies.

THE Scripture doth hold out a Presbytery in a Church A

1 Cor. xi. 27. Wherefore, whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. So on to the end of the chapter. *Compared with Jude, verse 23.* And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. *1 Tim.* v. 22. Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure.

r Lev. xiii. 5. And the priest shall look on him the seventh day; and behold, if the plague in his sight be at a stay, and the plague spread not in the skin, then the priest shall shut him up seven days more. *Num.* ix. 7. And those men said unto him, We are defiled by the dead body of a man; wherefore are we kept back, that we may not offer an offering of the Lord in his appointed

season among the children of Israel? *2 Cor.* xxiii. 19. And he set the porters at the gates of the house of the Lord, that none that was unclean in any thing should enter in.

s 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. *Acts* xv. 2. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. *v.* 4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. *v.* 6. And the apostles and elders came together for to consider of this matter.

t Rom.

A Presbytery consisteth of Ministers of the Word, and such other publick Officers as are agreeable to, and warranted by the Word of God, to be Church-Governors, to join with the Ministers in the Government of the Church *t*.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This Proposition is proved by Instances.

I. *First*, Of the Church of *Jerusalem*, which consisted of more Congregations than one, and all these Congregations were under one Presbyterial Government.

This appeareth thus :

1. *First*, The Church of *Jerusalem* consisted of more Congregations than one, as is manifest,

First, By the Multitude of Believers mentioned in divers, Both before the Dispersion of the Believers there, by means of the Persecution *v*, And also after the Dispersion *w*.

Secondly,

t Rom. xii. 7. Or ministry, let us wait on our ministring: or he that teacheth, on teaching: *v. 8.* Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness. *1 Cor. xii. 28.* And God hath set some in the church; first, apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

v Acts viii. 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. *Acts i. 15.* And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty.) *Acts ii. 41.* Then they that gladly received his word were baptized; and the same day there were added unto them a-

bout three thousand souls. *v. 46.* And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. *v. 47.* Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. *Acts iv. 4.* Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand. *Acts v. 14.* And believers were the more added unto the Lord, multitudes both of men and women. *Acts 6. 1.* And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. *v. 7.* And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

w Acts ix. 31. Then had the churches rest throughout all Judea, and

Secondly, By the many Apostles and other Preachers in the Church of *Jerusalem*: And if there were but one Congregation there, then each Apostle preached but seldom x, which will not consist with *Acts* vi. 2.

Thirdly, The Diversity of Languages amongst the Believers, mentioned both in the Second and Sixth *Chapters* of the *Acts*, doth argue more Congregations than one in that Church.

2 *Secondly*, All those Congregations were under one Presbyterian Government. Because, *First*, They were one Church y.

Secondly, The Elders of the Church are mentioned z.

Thirdly, The Apostles did the ordinary Acts of Presbyters, as Presbyters in that Kirk; which proveth a Presbyterian Church before the Dispersion, *Acts* vi.

Fourthly,

and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied. *Acts* xii. 24. But the word of God grew and multiplied. *Acts* xxi. 20. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousand of Jews there are which believe, and they are all zealous of the law.

x *Acts* vi. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

y *Acts* viii. 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. *Acts* ii. 47. Praising God, and having favour with all the people. And the Lord added unto the church daily such as should be saved. *Compared with Acts* v. 11. And great fear came upon all the church, and upon as many as heard these things. *Acts* xii. 5. Peter

therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. *Acts* xv. 4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

z *Acts* xi. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. *Acts* xv. 4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. v. 6. And the apostles and elders came together to consider of this matter. v. 22. Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely Judas surnamed Barsabas, and Silas, chief men among the brethren. *Acts* xxi. 17. And when we were come to Jerusalem, the brethren received us gladly. v. 18. And the day following, Paul went in with us unto James, and all the elders were present. a *Acts*

Fourthly, The several Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together for Acts of Government *a*, which proves that those several Congregations were under one Presbyterian Government.

And whether these Congregations were fixed, or not fixed, in regard of Officers or Members, it is all one as to the Truth of the Proposition.

Nor doth there appear any material Difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary Condition of the Church, as to the Point of Fixedness required of Officers or Members.

3. *Thirdly*, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterian Government.

II. *Secondly*, By the Instance of the Church of *Ephesus*; for,

1. That they were more Congregations than one in the Church of *Ephesus*, appears by *Acts* xx. 31. *b*. Where is mention of *Paul's* Continuance at *Ephesus* in Preaching for the Space of Three Years; and *Acts* xix. 18, 19, 20. where the special Effect of the Word is mentioned *c*; and *verse* 10. and 17. of the same *Chapter*, where is a Distinction of

a Acts xi. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. *Acts* xv. 4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. *v.* 6. And the apostles and elders came together for to consider of this matter. *v.* 22. Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas, surnamed Barsabas, and Silas, chief men among the brethren. *Acts* xxi. 17. And when they were come to Jerusalem the brethren received

them gladly. *v.* 18. And the day following Paul went in with us unto James, and all the elders were present. *And so forward.*

b Acts xx. 31. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears.

c Acts xix. 18. And many that believed came and confessed, and shewed their deeds. *v.* 19. Many also of them which used curious arts brought their books together, and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver. *v.* 20. So mightily grew the word of God and prevailed.

d Acts

of *Jews* and *Greeks* *d*; and *1 Cor.* xvi. 8, and 9. where is a Reason of *Paul's* Stay at *Ephesus* until *Pentecost* *e*; and *verse* 19. where is mention of a particular Church in the House of *Aquila* and *Priscilla* then at *Ephesus* *f*; as appears, *Acts* xviii. 19, 24, 26 *g*. All which laid together doth prove, that the Multitudes of Believers did make more Congregations than one in the Church of *Ephesus*.

2. That there were many Elders over these many Congregations, as one Flock, appeareth, *Acts* xx. 17, 25, 28, 30, 36, 37 *h*.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, *Rev.* ii. the first six *verses*, joined with *Acts* xx. 17, 18 *i*.

d Acts xix. 10. And this continued by the space of two years; so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. *v.* 17. And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified.

e 1 Cor. xvi. 8. But I will tarry at Ephesus until Pentecost. *v.* 9. For a great door and effectual is opened unto me, and there are many adversaries.

f 1 Cor. xvi. 19. The churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

g Acts xviii. 19. And he came to Ephesus, and left them there, but he himself entered into the synagogue, and reasoned with the Jews. *v.* 24. And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. *v.* 26. And he began to speak boldly in the synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

h Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. *v.* 25. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. *v.* 28. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *v.* 30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *v.* 36. And when he had thus spoken, he kneeled down, and prayed with them all. *v.* 37. And they all wept sore, and fell on Pauls neck, and kissed him.

i Rev. ii. 1. Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right-hand, who walketh in the midst of the seven golden candlesticks. *v.* 2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hath found them liars. *v.* 3. And hast born, and hast patience, and for my

M m names

Of Synodical Assemblies.

THE Scripture doth hold out another Sort of Assemblies, for the Government of the Church, beside Classical and Congregational, all which we call Synodical &c. Pastors and Teachers, and other Church-Governors (as also other fit Persons, when it shall be deemed expedient) are Members of those Assemblies which we call Synodical, where they have a lawful Calling thereunto.

Synodical Assemblies may lawfully be of several Sorts, as Provincial, National, and Ecumenical.

It is lawful, and agreeable to the Word of God, that there be a Subordination of Congregational, Classical, Provincial, and National Assemblies, for the Government of the Church.

Of Ordination of Ministers.

UNDER the Head of Ordination of Ministers is to be considered, either the Doctrine of Ordination, or the Power of it.

Touching

names sake hast laboured, and hast not fainted. *v. 4.* Nevertheless, I have somewhat against thee, because thou hast left thy first love. *v. 5.* Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. *v. 6.* But this thou hast that thou hatest the deeds of the Nicolaitans, which also I hate. *Joined with Acts xx. 17, 28. See in letter h.*

h Acts xv. 2. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and

Barnabas, and certain other of them should go up to Jerusalem unto the apostles and elders about this question. *v. 6.* And the apostles and elders came together for to consider of this matter. *v. 22.* Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely Judas, surnamed Barsabas, and Silas, chief men among the brethren. *v. 23.* And wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

l John

Touching the Doctrine of Ordination.

NO Man ought to take upon him the Office of a Minister of the Word, without a lawful Calling *l*.

Ordination is always to be continued in the Church *m*.

Ordination is the solemn Setting apart of a Person to some publick Church-Office *n*. Every

l *John* iii. 17. John answered and said, A man can receive nothing, except it be given him from heaven. *Rom.* x. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? *v.* 15. And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. *Jer.* xiv. 14. Then the Lord said unto me, The prophets prophesy lies in my name, I sent them not, neither have I commanded them, neither spake I unto them; they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. *Heb.* v. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

m *Tit.* i. 5. For this cause left I thee in Crete, that thou should set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. *1 Tim.* v. 21. I charge thee before God, and the Lord Jesus Christ, and the Elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. *v.* 22. Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure.

n *Numb.* viii. 10. And thou shalt bring the Levites before the Lord,

and the children of Israel shall put their hands upon the Levites. *v.* 11. And Aaron shall offer the Levites before the Lord, for an offering of the children of Israel, that they may execute the service of the Lord. *v.* 14. Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine. *v.* 19. And I have given the Levites as a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel, in the tabernacle of the congregation, and to make an attonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. *v.* 22. And after that went the Levites in, to do the service in the tabernacle of the congregation, before Aaron, and before his sons; as the Lord had commanded Moses, concerning the Levites, so did they unto them. *Acts* vi. 3. Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business. *v.* 5. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. *v.* 6. Whom they had set before the apostles; and when they had prayed, they laid their hands on them.

Every Minister of the Word is to be ordained by Imposition of Hands, and Prayer with Fasting, by those preaching Presbyters, to whom it doth belong *o*.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other Ministerial Charge *p*.

He that is to be ordained Minister, must be duly qualified, both for Life and Ministerial Abilities, according to the Rules of the Apostle *q*.

He is to be examined and approved by those by whom he is to be ordained *r*.

No

o 1 *Tim.* v. 22. Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure. *Acts* xiv. 23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. *Acts* xiii. 3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

p *Acts* xiv. 23. See before *Tit.* i. 5. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. *Acts* xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. *v.* 28. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

q 1 *Tim.* iii. 2. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. *v.* 3. Not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous. *v.* 4. One that ruleth well with his own house, having his children in subjection with all gravity. *v.* 5. (For if a man

know not how to rule his own house, how shall he take care of the church of God?) *v.* 6. Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. *Tit.* i. 5. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. *v.* 6. If any man be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. *v.* 7. For a Bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. *v.* 8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate. *v.* 9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort, and to convince the gainsayers.

r 1 *Tim.* iii. 7. Moreover he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil. *v.* 10. And let these also first be proved, then let them use the office of a deacon, being found blameless. 1 *Tim.* v. 22. Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure.

s 1 *Tim.*

No Man is to be ordained a Minister for a particular Congregation if they of that Congregation can shew just Cause of Exception against him s.

Touching the Power of Ordination.

ORDINATION is the Act of a Presbytery t. The Power of ordering the whole Work of Ordination, is in the whole Presbytery, which when it is over more Congregations than one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent, as to the Point of Ordination n.

It is very requisite that no single Congregation, that can conveniently associate, do assume to itself all and sole Power in Ordination :

1. Because there is no Example in Scripture, that any single Congregation, which might conveniently associate, did assume to itself all and sole Power in Ordination ; neither is there any Rule which may warrant such a Practice.

2. Because there is in Scripture Example of an Ordination in a Presbytery over divers Congregations ; As in the Church of *Jerusalem*, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did Ordain.

The Preaching Presbyteries orderly associated, either in Cities or neighbouring Villages, are those to whom the Imposition of Hands doth appertain, for those Congregations within their Bounds respectively.

Concern-

s 1 *Tim.* iii. 2. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. *Tid.* i. 7. For a Bishop must be blameless, as the steward of God.

t 1 *Tim.* iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

v 1 *Tim.* iv. 14 See in letter t.
M m 3 w 1 *Tim.*

Concerning the Doctrinal Part of Ordination
of MINISTERS.

1. **N**O Man ought to take upon him the Office of a Minister of the Word, without a lawful Calling *w*.
2. Ordination is always to be continued in the Church *x*.
3. Ordination is the solemn Setting apart of a Person to some publick Church-office *y*.
4. Every Minister of the Word is to be ordained by Imposition of Hands and Prayer, with Fasting, by these preaching Presbyters to whom it doth belong *z*.
5. The Power of ordering the whole Work of Ordination, is in the whole Presbytery, which when it is over more Congregations than one, whether those Congregations be fixed, or not fixed in regard of Officers or Members, it is indifferent as to the Point of Ordination *a*.
6. It is agreeable to the Word, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other Ministerial Charge *b*.
7. He that is to be ordained Minister, must be duly qualified, both for Life and Ministerial Abilities, according to the Rules of the Apostle *c*.
8. He is to be examined, and approved of by those by whom he is to be ordained *d*.
9. No Man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just Cause of Exception against him *e*.
10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the
Im-

w See before in letter l.

x See before in letter m.

y See before in letter n.

z See before in letter o.

a See before in letter v.

b See before in letter p.

c See before in letter q.

d See before in letter r.

e See before in letter s.

f 1 Tim.

Imposition of Hands doth appertain, for these Congregations within their Bounds respectively *f*.

11. In extraordinary Cases, some thing extraordinary may be done, until a settled Order may be had yet keeping as near as possible may be to the Rule *g*.

12. There is at this Time (as we humbly conceive) an extraordinary Occasion for a Way of Ordination for the present Supply of Ministers.

The Directory for the Ordination of Ministers.

IT being manifest by the Word of God, that no Man ought to take upon him the Office of a Minister of the Gospel, until he be lawfully called and ordained thereunto; and that the Work of Ordination is to be performed with all due Care, Wisdom, Gravity, and Solemnity: We humbly tender these Directions, as requisite to be observed.

First, He that is to be ordained, being either nominated by the People, or otherwise commended to the Presbytery for any Place, must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the Three Kingdoms, of his Diligence and Pro-

f 1 *Tim.* iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

g 2 *Chron.* xxix. 34. But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves, than the priests. *v.* 35. And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the Lord was set in order. *v.* 36. And Hezekiah rejoiced, and all the people, that God had pre-

pared the people: for the thing was done suddenly. 2 *Chron.* xxx. 2. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. *v.* 3. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. *v.* 4. And the thing pleased the king, and all the congregation. *v.* 5. So they established a decree, to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel, at Jerusalem: for they had not done it of a long time in such sort as it was written.

Proficiency in his Studies ; What Degrees he hath taken in the University, and what hath been the Time of his Abode there ; and withal of his Age, which is to be Twenty four Years ; but especially of his Life and Conversation.

2. Which being considered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of such Holiness of Life, as is requisite in a Minister of the Gospel ; and to examine him touching his Learning and Sufficiency, and touching the Evidences of his Calling to the holy Ministry, and in particular his fair and direct Calling to that Place.

The Rules for Examination are these ;

1. *That the Party examined be dealt withal in a Brotherly Way, with Mildness of Spirit, and with special Respect to the Gravity, Modesty, and Quality of every one.*

2. *He shall be examined touching his Skill in the Original Tongues, and his Trial to be made by Reading the Hebrew and Greek Testaments, and Rendring some Portion of some into Latin ; and if he be defective in them, Enquiry shall be made more strictly after his other Learning, and whether he hath Skill in Logick and Philosophy.*

3. *What Authors in Divinity he hath read, and is best acquainted with : And Trial shall be made in his Knowledge of the Grounds of Religion, and of his Ability to defend the Orthodox Doctrine, contained in them, against all unsound and erroneous Opinions, especially these of the present Age ; Of his Skill in the Sense and Meaning of such Places of Scripture as shall be proposed unto him, in Cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.*

4. *If he hath not before preached in publick, with Approbation of such as are able to judge, he shall, at a competent Time assigned him. expound before the Presbytery such a Place of Scripture as shall be given him.*

5. *He shall also, within a competent Time, frame a Discourse in Latin, upon such a Common place or Controversy in Divinity as shall be assigned to him, and exhibit to the*
Pres-

Presbytery such Theses as express the Sum thereof, and maintain a Dispute upon them.

6. *He shall preach before the People, the Presbytery, or some of the Ministers of the Word appointed by them, being present.*

7. *The Proportion of his Gifts in relation to the Place unto the which he is called shall be considered.*

8. *Beside the Trial of his Gifts in Preaching, he shall undergo an Examination in the Premisses two several Days, and more if the Presbytery shall judge it necessary.*

9. *And as for him that hath formerly been ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his Abilities and Conversation, whereupon his Fitness for that Place shall be tried by his Preaching there, and (if it shall be judged necessary) by a further Examination of him.*

In all which he being approved, he is to be sent to the Church where he is to serve, there to preach Three several Days, and to converse with the People, that they may have Trial of his Gifts for their Edification, and may have Time and Occasion to enquire into, and the better to know his Life and Conversation.

4. In the Last of these Three Days, appointed for the Trial of his Gifts in Preaching, there shall be sent from the Presbytery to the Congregation, a publick Intimation in Writing, which shall be publickly read before the People, and after affixed to the Church-Door, to signify that such a Day, a competent Number of the Members of that Congregation, nominated by themselves, shall appear before the Presbytery, to give their Consent and Approbation to such a Man to be their Minister; or otherwise, to put in, with all Christian Discretion and Meekness, what Exceptions they have against him; and if, upon the Day appointed, there be no just Exception against him, but the People give their Consent, then the Presbytery shall proceed to Ordination.

5. Upon the Day appointed for Ordination, which is to be performed in that Church where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly join in
Prayer

Prayer for a Blessing upon the Ordinance of Christ, and the Labours of his Servant for their Good. The Presbytery shall come to the Place, or at least Three or Four Ministers of the Word shall be sent thither from the Presbytery; of which one, appointed by the Presbytery, shall preach to the People, concerning the Office and Duty of Ministers of Christ, and how the People ought to receive them for their Works Sake.

6. After Sermon, the Minister who hath preached, shall, in the Face of the Congregation, demand of him who is now to be ordained, concerning his Faith in Christ Jesus, and his Persuasion of the Truth of the Reformed Religion according to the Scripture; his sincere Intentions and Ends in desiring to enter into this Calling; his Diligence in Praying, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline, and doing all Ministerial Duties towards his Charge; his Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church, against Error and Schism; his Care that himself and his Family may be unblameable, and Examples to the Flock; his Willingness and Humility, in Meekness of Spirit, to submit unto the Admonitions of his Brethren, and Discipline of the Church; and his Resolution to continue in his Duty against all Trouble and Persecution.

7. In all which having declared himself, professed his Willingness, and promised his Endeavours, by the Help of God; the Minister likewise shall demand of the People, concerning their Willingness to receive and acknowledge him, as the Minister of Christ; and to obey, and submit unto him, as having Rule over them in the Lord; and to maintain, encourage and assist him in all the Parts of his Office.

8. Which being mutually promised by the People, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and Work of the Ministry, by laying their Hands on him, which is to be accompanied with a short Prayer or Blessing to this Effect;

“Thankfully acknowledging the great Mercy of God,
 “in sending Jesus Christ for the Redemption of his People;
 “and for his Ascension to the Right-hand of God the
 “Father, and thence pouring out his Spirit, and giving
 “Gifts to Men, Apostles, Evangelists, Prophets, Pastors,
 “and

“ and Teachers, for the gathering and building up of his Church; and for fitting and inclining this Man to this great Work*: To intreat Him to fit him with his holy Spirit, to give him (who in his Name we thus set apart to this holy Service) to fulfil the Work of his Ministry in all Things, that he may both save himself, and his People committed to his Charge.”

9. This, or the like Form of Prayer and Blessing being ended, let the Minister who preached, briefly exhort him to consider of the Greatness of his Office and Work, the Danger of Negligence both to himself and his People, the Blessing which will accompany his Faithfulness in this Life, and that to come; and withal exhort the People to carry themselves to him, as to their Minister in the Lord, according to their solemn Promise made before; and so by Prayer commending both him and his Flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the Form of Ordination which hath been in the Church of *England*, which we hold for Substance to be valid, and not to be disclaimed by any who have received it; then there being a cautious Proceeding in Matters of Examination, let him be admitted without any new Ordination.

11. And in case any Person already ordained Minister in *Scotland*, or in any other Reformed Church, be designed to another Congregation in *England*, he is to bring from that Church to the Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his Life and Conversation while he lived with them, and of the Causes of his Removal; and to undergo such a Trial of his Fitness and Sufficiency, and to have the same Course held with him in other Particulars as is set down in the Rule

* *Here let them impose Hands on his Head.*

Rule immediately going before, touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the Names of the Persons ordained, with their Testimonials, the Time and Place of their Ordination, of the Presbyters who did impose Hands upon them, and of the Charge to which they are appointed.

13. That no Money or Gift of what Kind soever shall be received from the Person to be ordained, or from any on his Behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what Pretence soever.

Thus far of ordinary Rules and Course of Ordination, in the ordinary Way, That which concerns the extraordinary Way, requisite to be now practised, followeth.

1. In these present Exigencies, while we cannot have any Presbyteries formed up to their whole Power and Work, and that many Ministers are to be ordained for the Service of the Armies and Navy, and to many Congregations where there is no Minister at all; and where (by Reason of the publick Troubles) the People cannot either themselves enquire, and find out One who may be a faithful Minister for them, or have any with Safety sent unto them, for such a solemn Trial as was before mentioned in the ordinary Rules; especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit Man to be ordained in that Congregation, and for that People: And yet notwithstanding, it is requisite that Ministers be ordained for them, by some, who, being set apart themselves for the Work of the Ministry, have Power to join in the setting apart others, who are found fit and worthy. In those Cases, until, by God's Blessing, the aforesaid Difficulties may be in some good Measure removed, let some godly Ministers, in or about the City of *London*, be designed by publick Authority, who being associated, may ordain Ministers for the City and the Vicinity, keeping as near to the ordinary Rules forementioned,

tioned, as possibly they may; And let this Association be for no other Intent or Purpose but only for the Work of Ordination.

2. Let the like Association be made by the same Authority in great Towns, and the neighbouring Parishes in the several Counties, which are at the present quiet and undisturbed, to do the like for the Parts adjacent.

3. Let such as are chosen, or appointed for the Service of the Armies or Navy, be ordained, as aforesaid, by the associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any Man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy Liberty to have a Trial of his Parts and Abilities, and desire the Help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the Service of that Church and People.

F I N I S.

T H E
D I R E C T O R Y

F O R

F A M I L Y - W O R S H I P,

Approved by the

G E N E R A L A S S E M B L Y

O F T H E

C h u r c h o f S c o t l a n d,

F O R

PIETY and UNIFORMITY in Secret and
Private WORSHIP, and mutual E D I -
F I C A T I O N.

W I T H

An Act of the General Assembly, *Anno* 1647,
for Observing the same.

P H I L A D E L P H I A :

Printed by B. FRANKLIN, M,DCC,XLV.

Assembly at EDINBURGH, Aug. 24. 1647. Sess. 19.

ACT for observing the *Directions* of the General Assembly, for secret and private Worship, and mutual Edification, and censuring such as neglect Family-Worship.

THE General Assembly, after mature Deliberation, doth approve the following Rules and Directions, for cherishing Piety, and preventing Division and Schism; and doth appoint Ministers and Ruling Elders, in each Congregation, to take special Care that these Directions be observed and followed; as likewise, that Presbyteries and Provincial Synods enquire and make Trial, whether the said Directions be duly observed in their Bounds; and to reprove or censure (according to the Quality of the Offence) such as shall be found to be reprobable or sensurable therein. And, to the End that these Directions may not be rendred ineffectual and unprofitable among some, through the usual Neglect of the very Substance of the Duty of Family Worship; The Assembly doth further require and appoint Ministers and Ruling Elders to make diligent Search and Enquiry, in the Congregations committed to their Charge respectively, whether there be among them any Family or Families, which use to neglect this necessary Duty; and if any such Family be found, the Head of the Family is to be first admonished privately to amend this Fault; and in case of his continuing therein, he is to be gravely and sadly reprov'd by the Session: After which Reproof, if he be found still to neglect Family Worship, let him be, for his Obstinacy in such an Offence, suspended and debarred from the Lord's Supper, as being justly esteemed unworthy to communicate therein, till he amend.

DIRECTIONS

O F T H E

GENERAL ASSEMBLY,

C O N C E R N I N G

Secret and Private *Worship*, and mutual *Edification* ;
for cherishing Piety, for maintaining Unity, and
avoiding Schism and Division.

BESIDES the publick Worship in Congregations, mercifully established in this Land, in great Purity ; it is expedient and necessary, that secret Worship of each Person alone, and private Worship of Families, be pressed and set up : That, with National Reformation, the Profession and Power of Godliness, both Personal and Domestick, be advanced.

I. And *First*, for secret Worship, it is most necessary, that every one apart, and by themselves, be given to Prayer and Meditation, the unspeakable Benefit whereof is best known to them who are most exercised therein ; this being the Mean whereby, in a special Way, Communion with God is entertained, and right Preparation for all other Duties obtained : And therefore it becometh not only Pastors, within their several Charges, to press Persons of all Sorts to perform this Duty, Morning and Evening, and at other Occasions ; but also it is incumbent to the Head of every

N n

Family,

Family, to have a Care that both themselves, and all within their Charge, be daily diligent herein.

II. The ordinary Duties comprehended under the Exercise of Piety, which should be in Families, when they are convened to that Effect, are these ; *First*, Prayer, and Praises performed, with a special Reference, as well to the publick Condition of the Kirk of God, and this Kingdom, as to the present Case of the Family, and every Member thereof. *Next*, Reading of the Scriptures, with Catechising in a plain Way, that the Understandings of the Simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures, when they are read : Together with godly Conferences tending to the Edification of all the Members in the most holy Faith : As also, Admonition and Rebuke, upon just Reasons, from those who have Authority in the Family.

III. As the Charge and Office of Interpreting the holy Scriptures, is a Part of the Ministerial Calling, which none (howsoever otherwise qualified) should take upon him in any Place, but he that is duly called thereunto by God, and his Kirk. So in every Family, where there is any that can read, the holy Scriptures should be read ordinarily to the Family ; and it is commendable, that thereafter they confer, and by Way of Conference make some good Use of what hath been read and heard : As for Example, If any Sin be reproved in the Word read, Use may be made thereof, to make all the Family circumspect and watchful against the same ; Or if any Judgment be threatned, or mentioned to have been inflicted in that Portion of Scripture which is read, Use may be made to make all the Family fear, lest the same, or a worse Judgment, befall them, unless they beware of the Sin that procured it. And finally, if any Duty be required, or Comfort held forth in a Promise, Use may be made to stir up themselves to imploy Christ for Strength to enable them for doing the commanded Duty, and to apply the offered Comfort : In all which, the Master of the Family is to have the chief Hand ; and any Member of the Family may propone a Question or Doubt for Resolution.

IV. The Head of the Family is to take Care that none of the Family withdraw himself from any Part of Family-Worship :

ship : And seeing the ordinary Performance of all the Parts of Family-worship belongeth properly to the Head of the Family, the Minister is to stir up such as are lazy, and train up such as are weak, to a Fitness for these Exercises : It being always free to Persons of Quality, to entertain One approved by the Presbytery for performing Family Exercise : And in other Families where the Head of the Family is unfit, that another constantly residing in the Family, approved by the Minister and Session, may be employed in that Service : Wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by Divine Providence be brought to any Family, it is requisite, that at no Time he convene a Part of the Family for Worship, secluding the rest, except in singular Cases, specially concerning these Parties, which (in Christian Prudence) need not, or ought not, to be imparted to others.

V. Let no Idler, who hath no particular Calling, or vagrant Person, under Pretence of a Calling, be suffered to perform Worship in Families, to, or for the same ; Seeing Persons tainted with Errors, or aiming at Division, may be ready (after that Manner) to creep into Houses, and lead captive silly and unstable Souls.

VI. At Family Worship, a special Care is to be had, that each Family keep by themselves : Neither requiring, inviting, nor admitting Persons from divers Families ; unless it be those who are lodged with them, or at Meal, or otherwise with them upon some lawful Occasion.

VII. Whatsoever have been the Effects and Fruits of Meetings of Persons of divers Families, in the Times of Corruption or Trouble (in which Cases many Things are commendable, which otherwise are not tolerable) Yet, when God hath blessed us with Peace and Purity of the Gospel, such Meetings of Persons of divers Families (except in Cases mentioned in these Directions) are to be disapproved, as tending to the Hindrance of the religious Exercise of each Family by itself, to the Prejudice of the publick Ministry, to the Renting of the Families of particular Congregations, and (in Progress of Time) of the whole Kirk ; Besides many Offences which may come thereby, to the Hardning of the Hearts of carnal Men, and Grief of the Godly.

VIII. On the Lord's Day, after every one of the Family

apart, and the whole Family together, have sought the Lord (in whose Hands the Preparation of Mens Hearts are) to fit them for the publick Worship, and to bless to them the publick Ordinances ; the Master of the Family ought to take Care, that all within his Charge repair to the publick Worship, that he and they may join with the rest of the Congregation : And the publick Worship being finished, after Prayer, he should take an Account what they have heard : And thereafter, to spend the rest of the Time, which they may spare, in Catechising, and in spiritual Conferences upon the Word of God : Or else (going apart) they ought to apply themselves to Reading, Meditation, and ^{secret} Prayer, that they may confirm and increase their Communion with God: That so the Profit which they found in the publick Ordinances may be cherished and promoted, and they more edified unto eternal Life.

IX. So many as can conceive Prayer, ought to make Use of that Gift of God ; albeit those who are Rude and Weaker may begin at a Set-form of Prayer, but so as they be not Sluggish in stirring up in themselves (according to their daily Necessities) the Spirit of Prayer, which is given to all the Children of God in some Measure : To which Effect, they ought to be more fervent and frequent in secret Prayer to God, for enabling of their Hearts to conceive, and their Tongues to express convenient Desires to God for their Family. And in the mean Time, for their greater Encouragement, let these Materials of Prayer be meditated upon, and made Use of, as followeth.

“ Let them confess to God how unworthy they are to
 “ come in his Presence, and how unfit to worship His
 “ Majesty ; and therefore earnestly ask of God the Spirit
 “ of Prayer.

“ They are to confess their Sins, and the Sins of the
 “ Family ; accusing, judging and condemning themselves
 “ for them, till they bring their Souls to some Measure of
 “ true Humiliation.

“ They are to pour out their Souls to God, in the Name
 “ of Christ, by the Spirit, for Forgiveness of Sins ; for Grace
 “ to repent, to believe, and to live soberly, righteously, and
 “ godly ; and that they may serve God with Joy and De-
 “ light, walking before Him.

“ They

“ They are to give Thanks to God for his many Mercies to his People and to themselves, and especially for his Love in Christ, and for the Light of the Gospel.

“ They are to pray for such particular Benefits, spiritual and temporal, as they stand in Need of for the Time (whether it be Morning or Evening) as anent Health or Sickness, Prosperity or Adversity.

“ They ought to pray for the Kirk of Christ in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ ; for all our Superiors, the King’s Majesty, the Queen, and their Children ; for the Magistrates, Ministers, and whole Body of the Congregation whereof they are Members, as well for their Neighbours absent in their lawful Affairs, as for those that are at Home.

“ The Prayer may be closed with an earnest Desire that God may be glorified in the Coming of the Kingdom of his Son, and in doing of his Will, and with Assurance that themselves are accepted, and what they have asked according to his Will shall be done.”

X. These Exercises ought to be performed in great Sincerity, without Delay, laying aside all Exercises of Worldly Business or Hindrances, notwithstanding the Mockings of Atheists, and profane Men ; in respect of the great Mercies of God to this Land, and of his severe Corrections wherewith lately he hath exercised us. And, to this Effect, Persons of Eminency (and all Elders of the Kirk) not only ought to stir up themselves and Families to Diligence herein ; but also to concur effectually, that in all other Families, where they have Power and Charge, the said Exercises be conscionably performed.

XI. Besides the ordinary Duties in Families, which are above-mentioned, extraordinary Duties, both of Humiliation and Thanksgiving, are to be carefully performed in Families, when the Lord by extraordinary Occasions (private or publick) calleth for them.

XII. Seeing the Word of God requireth, that we should consider one another to provoke unto Love and good Works ; therefore, at all Times, and specially in this Time, wherein Profanity abounds, and Mockers, walking after their own Lusts, think it strange that others run not with them to

the same Excess of Riot ; Every Member of this Kirk ought to stir up themselves, and one another, to the Duties of mutual Edification, by Instruction, Admonition, Rebuke ; exhorting one another to manifest the Grace of God, in denying Ungodliness and Worldly Lusts, and in living godly, soberly, and righteously in this present World ; by comforting the Feeble-minded, and praying with, or for another : Which Duties respectively are to be performed upon special Occasions offered by Divine Providence ; As namely, when under any Calamity, Cross, or great Difficulty, Council or Comfort is sought, or when an Offender is to be reclaimed by private Admonition, and if that be not effectual, by joining one or two more in the Admonition, according to the Rule of Christ : That in the Mouth of two or three Witnesses every Word may be established.

XIII. And, because it is not given to every one to speak a Word in Season to a wearied or distressed Conscience, It is expedient, that a Person (in that Case) finding no Ease after the Use of all ordinary Means, private and publick, have their Address to their own Pastor, or some experienced Christian : But if the Person, troubled in Conscience, be of that Condition, or of that Sex, that Discretion, Modesty, or Fear of Scandal, requireth a godly, grave and secret Friend, to be present with them in their said Address, it is expedient that such a Friend be present.

XIV. When Persons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any necessary Occasions ; as they would have the Lord their God with them whither-soever they go, they ought to walk with God, and not neglect the Duties of Prayer and Thanksgiving, but take Care that the same be performed by such as the Company shall judge fittest. And that they likewise take heed that no corrupt Communication proceed out of their Mouths, but that which is good, to the Use of Edifying, that it may minister Grace to the Hearers.

The Drift and Scope of all these Directions is no other, but that, upon the one Part, the Power and Practice of Godliness amongst all the Ministers and Members of this Kirk, according to their several Places and Vocations, may be cherished and advanced, and all Impiety and Mocking of religious

religious Exercises suppressed: And upon the other Part, that, under the Name and Pretext of religious Exercises, no such Meetings or Practices be allowed, as are apt to breed Error, Scandal, Schism, Contempt, or Misregard of the publick Ordinances and Ministers, or Neglect of the Duties of particular Callings, or such other Evils as are the Works, not of the Spirit, but of the Flesh, and are contrary to Truth and Peace.

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